THE

WHOLE DUTY

OF

M A N,

LAID DOWN

In a Plain and Familiar Way, for the Uſe of All, but eſpecially the Meaneſt Reader.

DIVIDED INTO XVII CHAPTERS.

One whereof being read every Lord's Day, the Whole may be read over Thrice in the Year.

NECESSARY FOR ALL FAMILIES.

WITH

PRIVATE DEVOTIONS

FOR SEVERAL OCCASIONS.

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BRITISH MUSEUM

TO THE

BOOKSELLER.

SIR,

YOU needed not any interceſſion to recommend this taſk to me, which brought its invitations and reward with it. I very willingly read over all the ſheets both of the Diſcourſe, *and of the* Devotions *annexed, and find great cauſe to bleſs* GOD *for both, not diſcerning what is wanting in any part of either, to render it, with* GOD's *bleſſing, moſt ſufficient and proper to the great end deſigned, the ſpiritual ſupplies and advantages of all thoſe that ſhall be exerciſed therein. The ſubject matter of it is indeed what the title undertakes,* THE WHOLE DUTY OF MAN, *ſet down in all the branches, with thoſe advantages of brevity and partitions, to invite and ſupport, and engage the Reader*; that *condeſcenſion to the meaneſt Capacities, but, withal,* that *weight of ſpiritual arguments wherein the beſt proficients will be glad to be aſſiſted, that it ſeems to me equally fitted for both ſorts of Readers, which ſhall bring with them a*

ſincere deſire of their own, either preſent, or future advantages. The Devotion Part *in the concluſion is no way inferior, being a ſeaſonable aid to every man's infirmities, and hath extended itſelf very particularly to all our principal concernments.* The Introduction *hath ſupplied the Place of a* Preface, *which you ſeem to deſire from me, and leaves me no more to add, but my Prayers to* God,

" *That the* Author, *who hath taken care*
" *to convey ſo liberal an alms to the* Cor-
" ban ſo ſecretly, *may not miſs to be re-*
" *warded* openly, *in the viſible power and*
" *benefit of this work on the hearts of the*
" *whole Nation, which was never in more*
" *need of ſuch ſupplies as are here afforded.*
" *That his all-ſufficient grace will bleſs the*
" *ſeed ſown, and give an abundant increaſe,*
" *is the humble requeſt of,*

" Your aſſured Friend,

March 7th, 1657.

H. Hammond."

PREFACE

TO THE ENSUING

TREATISE;

SHEWING THE

NECESSITY OF CARING FOR THE SOUL.

THE only intent of this enſuing *Treatiſe* is to be a *ſhort and plain direction to the very meaneſt Readers*, to behave themſelves ſo in this world, that they may be happy for ever in the next. But becauſe it is in vain to tell men their duty, till they be perſuaded of the neceſſity of performing it, I ſhall, before I proceed to the *particulars* required of every Chriſtian, endeavour to win them to the *practice* of one *general* duty, *preparatory* to all the reſt; and that is, the Conſideration and Care of their own *Souls*, without which they will never think themſelves much concerned in the other. Sect. 1.

2. MAN, we know, is made up of two parts, a *Body* and a *Soul*: The body is only the huſk or ſhell of the ſoul, a lump of fleſh, ſubject to many diſeaſes and pains while it lives, and at laſt to *Death* itſelf; and then it is ſo far from being valued, that it is not to be endured above ground, but laid to rot in the earth. Yet to this viler part of us we perform a great deal of care; all the labour and toil we are at is to maintain that. But the more precious part, the *ſoul*, is little thought of, no care taken how it fares: but as if it were a thing that nothing concerned us, is left quite neglected, never conſidered by us.

3. THIS *careleſſneſs* of the *ſoul* is the root of all the ſin we commit, and therefore whoſoever intends to ſet upon a Chriſtian courſe, muſt in the firſt place amend that: To the doing whereof there needs no deep learning, or extraordinary parts: the ſimpleſt man living (that is not a *natural fool*) hath underſtanding enough for it, if he will but act in this by the ſame *rules* of common *reaſon*, whereby he proceeds in his worldly buſineſs. I will therefore now briefly ſet down ſome of thoſe *motives*, which uſe to ſtir up our care of any outward thing, and then apply them to the *ſoul*.

4. THERE be four things eſpecially, which uſe to awake our care: The *firſt* is the *worth* of the thing; the *ſecond* the *uſefulneſs* of it to us, when we cannot part with it without great damage and miſchief; the *third* the great *danger* of it; and the *fourth* the *likelihood* that our care will not be in vain, but that it will preſerve the thing cared for.

The worth of the Soul.

5. FOR the firſt we know our care of any worldly thing is anſwerable to the *worth* of it; what is of greater price we are moſt watchful to preſerve, and moſt fearful to loſe: No man locks up dung in his cheſt; but his money, or what he counts precious, he doth. Now, in this reſpect, the ſoul deſerves more care than all the things in the world beſides, for it is infinitely more worth: *Firſt*, In that it is made after the *image* of God; it was God that *breathed into man this breath of life*, Gen. ii. 7. Now God being of the greateſt excellency and worth, the more any thing is like him, the more it is to be valued. But it is ſure that no creature upon the earth is at all like *God*, but the ſoul of man, and therefore nothing ought to have ſo much of our care. *Secondly*, The *ſoul* never *dies*. We uſe to prize things according to their *durableneſs*: What is moſt laſting is moſt worth. Now the ſoul is a thing that will laſt for ever: When wealth, beauty, ſtrength, nay, our very bodies themſelves fade away, the ſoul ſtill continues. Therefore, in that reſpect alſo, the ſoul is of the greateſt worth; and then what ſtrange madneſs is it for us to neglect it as we do? We can ſpend days, and weeks, and months, and years, nay, our whole lives in hunting after a little wealth of this world, which is of no durance or continuance, and in the mean time let this

this great durable treaſure, our *ſouls*, be ſtolen from us by the devil.

6. A SECOND *motive* to our care for any thing is the uſefulneſs of it to us, or the great miſchief we ſhall have by the *loſs* of it. Common reaſon teaches us this in all things of this life. If our hairs fall, we do not much regard it, becauſe we can be well enough without them; but if we are in danger to loſe our eyes or limbs, we think all the care we can take little enough to prevent it, becauſe we know it will be a great miſery. But certainly there is no miſery to be compared to that miſery that follows the loſs of the ſoul. It is true we cannot loſe our ſouls in one ſenſe, that is, ſo loſe them that they ſhall ceaſe to be; but we may loſe them in another, that we ſhould wiſh to loſe them even in that; that is, we may loſe that happy eſtate to which they were created, and plunge them into the extremeſt miſery. In a word, we may loſe them in *hell*, whence there is no fetching them back, and ſo they are loſt for ever. Nay, in this conſideration our very *bodies* are concerned, thoſe darlings of ours, for which all our care is laid out; for they muſt certainly after death be raiſed again, and be joined again to the *ſoul*, and take part with it in whatever ſtate it is: If then our care for the *body* take up all our time and thoughts, and leave us none to beſtow on the poor *ſoul*, it is ſure the *ſoul* will, for want of that care, be made for ever miſerable. But it is as ſure, that the very *body* muſt be ſo too: And therefore, if you have any true kindneſs to your *body*, ſhew it by taking care of your *ſouls*. Think with yourſelves, how you will be able to endure *everlaſting burnings*. If a ſmall ſpark of fire, lighting on the leaſt part of the body, be ſo intolerable, what will it be to have the whole caſt into the hotteſt flames? and that not for ſome few hours or days, but for ever? So that when you have ſpent many *thouſands* of years in that unſpeakable torment, you ſhall be no nearer coming out of it, than you were the firſt day you went in: Think of this, I ſay, and think this withal, that this will certainly be the end of neglecting the *ſoul*; and therefore afford it ſome care, if it be but in pity to the *body*, that muſt bear a part in its miſeries.

The miſery of loſing thy ſoul.

The danger the Soul is in.

7. THE *third motive* to the care of any thing is its being in danger. Now a thing may be in danger two ways: *Firſt*, by *enemies* from without. This is the caſe of the *ſheep*, which is ſtill in danger of being devoured by *wolves*; and we know that makes the ſhepherd ſo much the more watchful over it. Thus is it with the *ſoul*, which is in a great deal of danger, in reſpect of its *enemies*: Thoſe we know are the *world*, the *fleſh*, and the *devil*, which are all ſuch noted *enemies* to it; that the very firſt act we do in behalf of our *ſouls*, is to vow a continual war againſt them. This we all do in our *Baptiſm*; and whoever makes any truce with any of them, is falſe, not only to his *ſoul*, but to his vow alſo, and becomes a forſworn creature: A conſideration well worthy our laying to heart. But that we may the better underſtand what danger the *ſoul* is in, let us a little conſider the *quality* of theſe *enemies*.

8. IN a war, you know, there are divers things that make an *enemy* terrible: The *firſt* is *ſubtilty* and *cunning*, by which alone many victories have been won; and in this reſpect the *devil* is a dangerous *adverſary*; he long ſince gave ſufficient proof of his *ſubtilty*, in beguiling our firſt parents, who yet were much wiſer than we are; and therefore no wonder if he deceive and cheat us. *Secondly*, the *watchfulneſs* and *diligence* of an *enemy* makes him the more to be feared; and here the *devil* exceeds: It is his trade and buſineſs to deſtroy us, and he is no loiterer at it: *He goes up and down ſeeking whom he may devour*, 1 Pet. v. 8. He watches all opportunities of advantage againſt us, with ſuch diligence, that he will be ſure never to let any ſlip him. *Thirdly*, An *enemy* near us is more to be feared than one at a *diſtance*; for if he be far off, we may have time to arm and prepare ourſelves againſt him; but if he be near, he may ſteal on us unawares. And of this ſort is the *fleſh*, it is an *enemy*, at our doors, ſhall I ſay? nay, in our boſoms, it is always near us, to take occaſion of doing us miſchiefs. *Fourthly*, The *baſer* and *falſer* an *enemy* is, the more dangerous. He that hides his malice under the ſhow of friendſhip, will be able to do a great deal the more hurt. And this again is the *fleſh*, which, like *Joab* to *Abner*, 2 *Sam.* iii. 27. pretends to ſpeak *peaceably* to us, but

wounds

wounds us to death; it is forward to purvey for *pleaſures* and *delights* for us, and ſo ſeems very kind, but it has a *hook* under that *bait*, and if we bite at it we are loſt. *Fifthly*, The number of *enemies* makes them more terrible, and the *world* is a vaſt army againſt us: There is no ſtate or condition in it, nay, ſcarce a creature which doth not at ſome time or other fight againſt the *ſoul*; the *honours* of the world ſeek to wound us by *pride*, the *wealth* by *covetouſneſs*, the *proſperity* of it tempts us to forget God, the *adverſities* to murmur at him. Our very *table becomes a ſnare* to us, our *meat* draws us to *gluttony*, our *drink* to *drunkenneſs*, our *company*, nay, our neareſt *friends* often bear a part in this war againſt us, whilſt either by their example or perſuaſions they entice us to ſin.

9. CONSIDER all this, and then tell me, whether a *ſoul* thus beſet, hath leiſure to *ſleep*? Even *Dalilah* could tell *Sampſon*, it was time to *awake*, when *the Philiſtines were upon him*: And Chriſt tells us, *if the good man of the houſe had known in what hour the thief would come, he would have watched, and not have ſuffered his houſe to be broken up*, Matt. xxiv. 43. But we live in the midſt of *thieves*, and therefore muſt look for them every hour; and yet who is there among us that hath that common providence for this precious part of him, his *ſoul*, which he hath for his *houſe*, or indeed the meaneſt *thing* that belongs to him; I fear our *ſouls* may ſay to us, as Chriſt to his diſciples, *Matt.* xxvi. 40. *What! could ye not watch with me one hour?* For I doubt it will poſe many of us, to tell when we beſtowed one hour on them, though we know them to be continually beſet with moſt dangerous *enemies*. And then, alas! what is like to be the caſe of theſe poor *ſouls*, when their adverſaries beſtow ſo much care and diligence to deſtroy them, and we will afford none to preſerve them? ſurely the ſame as of a beſieged town, where no watch or guard is kept, which is certain to fall a prey to the *enemy*. *Conſider this, ye that forget God*, nay, ye that forget yourſelves, *leſt he pluck you away, and there be none to deliver you*, Pſal. l. 22.

10. BUT I told you there was a *ſecond* way, whereby a thing may be in danger; and that is, from ſome diſorder or diſtemper within itſelf. This is often the caſe of our *bodies*, they are not only liable to outward violence,

but they are within themſelves ſick and diſeaſed. And then we can be ſenſible enough that they are in danger, and need not be taught to ſeek out for means to recover them. But this is alſo the caſe of the *ſoul*; we reckon thoſe parts of the body *diſeaſed*, that do not rightly perform their *office*: We account it a ſick palate that taſtes not aright, a ſick ſtomach that digeſts not. And thus it is with the *ſoul*, when its parts do not rightly perform their *offices*.

11. THE parts of the *ſoul* are eſpecially theſe three; the *Underſtanding*, the *Will*, and the *Affections*. And that theſe are diſordered, there needs little proof; let any man look ſeriouſly into his own heart, and conſider how little it is he knows of ſpiritual things, and then tell me, whether his *underſtanding* be not dark? how much apter is he to will *evil* than *good*, and then tell me whether his *will* be not *crooked*? and how ſtrong *deſires* he hath after the pleaſures of ſin, and what *cold* and *faint ones* towards God and goodneſs; and then tell me, whether his *affections* be not *diſordered*, and rebellious, even againſt the voice of his own reaſon within him: Now as in bodily diſeaſes, the firſt ſtep to the cure is to know the cauſe of the ſickneſs; ſo likewiſe here it is very neceſſary for us to know how the *ſoul* firſt fell into this *diſeaſed condition*; and that I ſhall now briefly tell you.

The firſt Covenant.

12. GOD created the firſt man *Adam* without *ſin*, and endued his *ſoul* with the full *knowledge* of his duty; and with ſuch a ſtrength, that he might, if he would, perform all that was required of him. Having thus created him, he makes a Covenant or *agreement* with him to this purpoſe; That if he continued in *obedience* to *God* without *committing* ſin, then, *Firſt*, That *ſtrength* of *ſoul* which he then had, ſhould ſtill be continued to him; and *Secondly*, That he ſhould never die, but be taken up into *heaven*, there to be happy for ever. But on the other ſide, if he *committed* ſin, and diſobeyed God, then both he, and all his children after him, ſhould loſe that *knowledge*, and that *perfect ſtrength*, which enabled him to do all that God required of him; and *ſecondly*, ſhould be ſubject to *death*, and not only ſo, but to *eternal damnation* in *hell*.

13. THIS

13. THIS was the agreement made with *Adam*, and all *mankind* in him (which we uſually call the firſt Covenant) upon which *God* gave *Adam* a particular *commandment*, which was no more but this, That he ſhould not eat of *one* only tree of that *garden* wherein he had placed him. But he, by the perſuaſion of the devil, eats of that tree, diſobeys God, and ſo brings that curſe upon himſelf, and all his poſterity; and ſo by that *one ſin* of his, he loſt both the full *knowledge* of his duty, and the power of performing it. And we being born after his image, did ſo likewiſe, and ſo are become both *ignorant* in diſcerning what we ought to do, and *weak* and unable to the doing of it, having a backwardneſs to all *good*, and an aptneſs and readineſs to all *evil*: like a ſick *ſtomach*, which loaths all wholeſome food, and longs after ſuch traſh, as may nouriſh this diſeaſe.

14. AND now you ſee where we got this ſickneſs of *ſoul*, and likewiſe that it is like to prove a deadly one; and therefore I preſume I need ſay no more to aſſure you our *ſouls* are in danger. It is more likely you will from this deſcription think them hopeleſs. But that you may not from that conceit excuſe your neglect of them, I ſhall haſten to ſhew you the contrary, by proceeding to the *fourth* motive of care.

That our Care will not be in vain.

15. THAT *fourth motive* is the *likelihood* that our *Care* will not be in *vain*, but that it will be a means to preſerve the thing cared for; where this is wanting, it diſheartens our care. A Phyſician leaves his Patient, when he ſees him paſt hope, as knowing it is then in vain to give him any thing: but on the contrary, when he ſees hopes of recovery, he plies him with medicines. Now in this very reſpect we have a great deal of reaſon to take care of our *ſouls*, for they are not ſo far gone, but they may be recovered; nay, it is certain they will, if we do our parts towards it.

16. FOR though by that ſin of *Adam* all mankind were under the ſentence of eternal condemnation, yet it pleaſed God ſo far to pity our miſery, as to give us his Son, and in him to make a new Covenant with us, after we had broken the firſt.

The Second Covenant.

17. THIS *Second Covenant* was made with *Adam*, and us in him, preſently after his fall, and is briefly contained in thoſe words,

Gen. iii 15. where God declares, That *the ſeed of the woman ſhall break the ſerpent's head*; and this was made up as the firſt was, of ſome mercies to be afforded by God, and ſome duties to be performed by us.

18. GOD therein promiſes to ſend his only *Son*, who is *God equal* with himſelf, to earth, to become *man like unto us in all things, ſin only excepted*; and he to do for us theſe ſeveral things:

19. *Firſt*, To make known to us the *whole will* of his *Father*; in the performance whereof we ſhall be ſure to be accepted and rewarded by him. And this was one great part of his buſineſs, which he performed in thoſe many ſermons and precepts we find ſet down in the Goſpel. And herein he is our *Prophet*, it being the work of a *Prophet* of old, not only to *foretel*, but to *teach*. Our duty in this particular is to hearken diligently to him, to be moſt ready and deſirous to learn that will of God which he came from Heaven to reveal to us.

20. THE *Second* thing he was to do for us, was to *ſatisfy* God for our *ſins*, not only that one of *Adam*, but all the ſins of all mankind that truly repent and amend; and by this means to obtain for us forgiveneſs of ſins, the favour of God, and ſo to redeem us from hell and eternal damnation, which was the puniſhment due to our ſin. All this he did for us by his death. He offered up himſelf a ſacrifice for the *ſins of all thoſe* who heartily bewail, and forſake them. And in this *he* is our *Prieſt*, it being the *prieſt*'s office to *offer ſacrifice for the ſins of the people*. Our duty in this particular is, *firſt*, Truly and heartily to repent us of, and forſake our ſins, without which they will never be forgiven us, though Chriſt hath died. *Secondly*, Steadfaſtly to *believe*, that if we do that, we ſhall have the benefits of that *ſacrifice* of his; all our ſins, how many and great ſoever, ſhall be forgiven us, and we ſaved from thoſe eternal puniſhments which were due unto us for them. *Another* part of the Prieſt's office was *bleſſing* and *praying* for the people; and this alſo Chriſt performs to us. It was his ſpecial commiſſion from his Father to *bleſs* us, as St. *Peter* tells us, *Acts* iii. 26. *God ſent his ſon Jeſus to bleſs you*; and the following words ſhew wherein that bleſſing conſiſts, in *turning away every one of you from his iniquities*. Thoſe means which he hath uſed for the turning us from our ſins, are to be reckoned of all other the greateſt bleſſings, and for the

other

other part, that of *praying*, that he not only performed on earth, but continues ſtill to do it in heaven: *He ſits on the right hand of God, and makes requeſt for us*, Rom. viii. 34. Our duty herein is not to reſiſt this unſpeakable bleſſing of his, but to be willing to be thus bleſt in the being *turned from our ſins*, and not to make void and fruitleſs all his *prayers and interceſſions* for us, which will never prevail for us, whilſt we continue in them.

21. THE *third* thing that Chriſt was to do for us, was to *enable* us, or give us *ſtrength*, to do what God requires of us. This he doth, *firſt*, *by taking* off from the hardneſs of the law given to *Adam*, which was never to commit the leaſt ſin, upon pain of damnation, and requiring of us only an *honeſt* and *hearty endeavour* to do what we are able, and where we fail, accepting of *ſincere Repentance*. *Secondly*, By ſending his *Holy Spirit* into our hearts to govern and rule us, to give us ſtrength to overcome temptations to ſin, and to do all that he now under the Goſpel requires of us. And in this he is our *King*, it being the office of a *King* to govern and rule, and to ſubdue enemies. Our duty in this particular, is to give up ourſelves obedient ſubjects of his, to be governed and ruled by him, to obey all his laws, not to take part with any rebel, that is, not to cheriſh any one ſin, but diligently to pray for his grace to enable us to ſubdue all, and then carefully to make uſe of it to that purpoſe.

22. *Laſtly*, He has purchaſed for all that faithfully *obey* him, an *eternal glorious* inheritance, the *kingdom* of *heaven*, whither he is gone before to take poſſeſſion for us. Our duty herein is to be exceeding careful that we forfeit not our parts in it, which we ſhall certainly do, if we continue impenitent in any Sin. *Secondly*, Not to faſten our *affections* on this world; but to raiſe them according to the precept of the Apoſtle, *Col.* iii. 2. *Set your affection on things above, and not on things on the earth*; continually longing to come to the poſſeſſion of that bleſſed inheritance of ours, in compariſon whereof all things here below ſhould ſeem vile and mean to us.

23. THIS is the ſum of that *Second Covenant* we are now under, wherein you ſee what *Chriſt* hath done, how he executes thoſe three great offices of *King*, *Prieſt*, and *Prophet*; as alſo what is required of us, without our faithful performance of which, all that he hath done

ſhall never ſtand us in any ſtead; for he will never be a *prieſt* to ſave any, who take him not as well for their *prophet* to *teach*, as their *king* to *rule* them: nay, if we neglect our part of this *Covenant*, our condition will be yet worſe than if it had never been made; for we ſhall then be to anſwer, not for the breach of the law only, as in the *firſt*, but for the abuſe of mercy, which is of all ſins the moſt provoking! On the other ſide, if we faithfully perform it, that is, ſet ourſelves heartily to the obeying of every precept of Chriſt, not going on wilfully in any one ſin, but bewailing and forſaking whatever we have formerly been guilty of; it is then moſt certain, that all the fore-mentioned benefits of Chriſt belong to us.

24. AND now you ſee how little reaſon you have to caſt off the *Care* of your *Souls*, upon a conceit they are paſt cure, for that it is plain they are not; nay, certainly they are in that very condition, which of all others makes them fitteſt for our care. If they had not been thus *redeemed* by *Chriſt*, they had been then ſo hopeleſs, that care would have been in vain; on the other ſide, if his redemption had been ſuch, that *all* men ſhould be ſaved by it, though they live as they liſt, we ſhould have thought it needleſs to take care for them, becauſe they were ſafe without it. But it hath pleaſed God ſo to order it, that our care muſt be the means, by which they muſt receive the good even of all that *Chriſt* hath done for them.

25. AND now, if after all that God hath done to ſave theſe *ſouls* of ours, we will not beſtow a little *care* on them ourſelves, we very well deſerve to periſh. If a *phyſician* ſhould undertake a *patient* that was in ſome deſperate diſeaſe, and by his ſkill bring him ſo far out of it, that he were ſure to recover, if he would but take care of himſelf, and obſerve thoſe *rules* the *phyſician* ſet him; would you not think that man weary of his life, that *would refuſe to do that?* So certainly that man is weary of his *ſoul*, and wilfully caſts it away, that will not conſent to thoſe eaſy conditions by which he may ſave it.

26. YOU ſee how great *kindneſs* God hath to theſe ſouls of ours, the whole *Trinity*, *Father*, *Son*, and *Holy Ghoſt* have all done their parts for them. The *Father* gave his only Son, the *Son* gave himſelf, left his glory, and endured the bitter death of the croſs, merely to

keep

keep our ſouls from periſhing. The *Holy Ghoſt* is become, as it were, our attendant, waits upon us with continual offers of his grace, to enable us to do that which may preſerve them; nay, he is ſo deſirous we ſhould accept thoſe offers of his, that he is ſaid to be *grieved* when we refuſe them, *Epheſ.* iv. 30. Now what greater diſgrace and affront can we put upon God, than to deſpiſe what he thus values; that thoſe ſouls of ours, which Chriſt thought worthy every drop of his *blood*, we ſhould not think worthy any part of our *Care?* We uſe in things of the world to rate them according to the opinion of thoſe who are beſt ſkilled in them; now certainly God, who made our *ſouls*, beſt knows the *worth* of them; and ſince he prizes them ſo high, let us (if it be but in reverence to him) be aſhamed to neglect them; eſpecially now that they are in ſo hopeful a condition, that nothing but our own careleſſneſs can poſſibly deſtroy them.

27. I HAVE now briefly gone over thoſe *four motives* of care I at firſt propoſed, which are each of them ſuch as never miſſes to ſtir up toward the things of this world; and I have alſo ſhewed you how much more reaſonable, nay, neceſſary it is, they ſhould do the like for the *ſoul*. And now what can I ſay more, but conclude in the words of *Iſaiah*, chap. xlvi. 8. *Remember this, and ſhew yourſelves men*; that is, deal with your *ſoul* as your *reaſon* teaches you to do with all other things that concern you. And ſure this common *juſtice* binds you to, for the *ſoul* is that which furniſhes you with that *reaſon*, which you exerciſe in all your worldly buſineſs; and ſhall the *ſoul* itſelf receive no *benefit* from that *reaſon*, which it affords you! This is, as if the maſter of a *family*, who provides food for his ſervants, ſhould by them be kept from eating any himſelf, and ſo remain the only ſtarved creature in his houſe.

28. AND as *juſtice* ties you to this, ſo *mercy* doth likewiſe; you know the poor *ſoul* will fall into endleſs and unſpeakable miſeries, if you continue to neglect it, and then it will be too late to conſider it. The laſt refuge you can hope for is God's mercy; but that you have deſpiſed and abuſed; and with what face can you, in your greateſt need, beg for his *mercy* to your *ſouls*, when you would not afford them your *own?* No, not

that

that common *charity* of conſidering them, of beſtowing a few of thoſe idle hours, you know not ſcarce how to paſs away, upon them.

29. LAY this to your hearts, and as ever you hope for God's pity, when you moſt want it, be ſure in time to *pity* yourſelves, by taking that due care of your *precious ſouls*, which belongs to them.

30. IF what hath been ſaid, have perſuaded you to this ſo *neceſſary a duty*, my next work will be to tell you, how this care muſt be employed; and that in a word, is in the doing of all thoſe things which tends to the making the *ſoul happy*, which is the end of our *Care*, and what thoſe are I come now to ſhew you.

For more particular Concernments, ſee

The Cauſes of the DECAY of CHRISTIAN PIETY; *and,*

The GENTLEMAN'S CALLING,

Both written by the Author of this Book.

SUNDAY I.

Of the Duty of Man *by the Light of Nature, by the Light of Scripture: The three great Branches of Man's Duty, to God, Ourſelves, our Neighbour: Our Duty to God: Of Faith, of the Promiſes, of Hope, of Love, of Fear, of Truſt.*

THE Benefits purchaſed for us by Chriſt, are ſuch, as will undoubtedly make the Soul happy; for eternal happineſs itſelf is one of them: But becauſe theſe benefits belong not to us, till we perform the condition required of us, whoever deſires the happineſs of his ſoul, muſt ſet himſelf to the performing of that condition. What that is, I have already mentioned in the general, *That it is the hearty, honeſt endeavour of obeying the whole will of God.* But then, that will of God containing under it many particulars, it is neceſſary we ſhould alſo know what thoſe are; that is, what are the ſeveral things that God now requires of us, our performance whereof will bring us to everlaſting happineſs, and the neglect to endleſs miſery.

Of the light of nature.

2. OF theſe things there are ſome which God hath ſo ſtamped upon our ſouls, that we naturally know them; that is, we ſhould have known them to be our duty, though we had never been told ſo by the Scripture. That this is ſo, we may ſee by thoſe *Heathens*, who having never heard of either *Old* or *New Teſtament*, do yet acknowledge themſelves bound to ſome general duties, as to worſhip God, to be juſt, to honour their parents, and the like; and as St. *Paul* ſaith, *Rom.* ii. 15. *Their conſciences do in thoſe things accuſe or excuſe them*; that is, tell them whether they have done what they ſhould in thoſe particulars, or no.

3. Now though Chriſt hath brought greater light into the world, yet he never meant by it to put out any of that natural light, which God hath ſet up in our ſouls: Therefore let me here, by the way, adviſe you not to walk contrary even to this leſſer light: I mean, not to venture on any of thoſe acts, which mere *natural conſcience* will tell you are ſins.

4. IT

4. IT is juſt matter of ſadneſs to any Chriſtian heart to ſee ſome in theſe days, who profeſs much of religion, and yet live in ſuch ſins as a mere *heathen* would abhor; men that pretending to higher degrees of light and holineſs than their brethren do, yet practiſe contrary to all the rules of common honeſty, and make it part of their chriſtian liberty ſo to do; of whoſe ſeducement it concerns all that love their ſouls to beware: And for that purpoſe let this be laid as a foundation, *That that religion or opinion cannot be of God, which allows men in any wickedneſs.*

5. BUT though we muſt not put out this light, which God hath thus put into our ſouls, yet this is not the only way whereby God hath revealed his will, and therefore we are not to reſt here, but proceed to the knowledge of thoſe other things, which God hath by other means revealed.

The light of Scripture.

6. THE way for us to come to know them is by the Scriptures, wherein are ſet down thoſe ſeveral Commands of God, which he hath given to be the rule of our Duty.

7. OF thoſe, ſome were given before Chriſt came into the world, ſuch are thoſe precepts we find ſcattered throughout the *Old Teſtament*, but eſpecially contained in the Ten Commandments, and that excellent book of *Deuteronomy*; others were given by Chriſt, who added much both to the law implanted in us by nature, and that of the *Old Teſtament*; and thoſe you will find in the *New Teſtament*, in the ſeveral precepts given by him and his Apoſtles; but eſpecially in that divine Sermon on the mount, ſet down in the fifth, ſixth, and ſeventh Chapters of St. *Matthew*'s Goſpel.

8. ALL theſe ſhould be ſeverally ſpoke to; but becauſe that would make the diſcourſe very long, and ſo leſs fit for the meaner ſort of men, for whoſe uſe alone it is intended, I chooſe to proceed in another manner, by ſumming up all theſe together; and ſo, as plainly as I can, to lay down what is now the Duty of every Chriſtian.

The three great Branches of Man's Duty.

9. THIS I find briefly contained in the words of the Apoſtle, *Tit.* ii. 12. *That we ſhould live ſoberly, righteouſly, and godly, in this preſent world:* Where the

word *ſoberly*, contains our duty to *ourſelves*; *righteouſly*, our duty to our *neighbour*; and *godly*, our duty to God. Theſe therefore ſhall be the heads of my diſcourſe, our Duty to God, Ourſelves, and our Neighbour. I begin with that to *God*, that being the beſt ground-work whereon to build both the other.

Duty to God.

10. THERE are many parts of our Duty to God; the two firſt are theſe: *Firſt*, To acknowledge him to be God. *Secondly*, To have no other. Under theſe are contained all thoſe particulars which make up our whole duty to God, which ſhall be ſhewed in their order.

Acknowledging him to be God.

11. TO acknowledge him to be God, is to believe him to be an infinite glorious Spirit, that was from everlaſting, without beginning, and ſhall be to everlaſting, without end: That he is our Creator, Redeemer, Sanctifier, Father, Son, and Holy Ghoſt, one God bleſſed for ever: That he is ſubject to no alteration, but is unchangeable; that he is no bodily ſubſtance, ſuch as our eyes may behold; but ſpiritual and inviſible, whom *no man hath ſeen, nor can ſee*, as the Apoſtle tells us, 1 *Tim.* vi. 16. That he is infinitely great and excellent, beyond all that our wit or conceit can imagine; That he hath received his being from none, and gives being to all things.

12. ALL this we are to believe of him, in regard of his eſſence and being: but beſides this, he is ſet forth to us in the *Scripture* by ſeveral *excellencies*, as that he is of infinite goodneſs and mercy, truth, juſtice, wiſdom, power, all-ſufficiency, majeſty; that he diſpoſes and governs all things by his providence; that he knows all things, and is preſent in all places. Theſe are by Divines called the attributes of God; and all theſe we muſt undoubtedly acknowledge, that is, we muſt firmly believe all theſe divine excellencies to be in God, and that in the greateſt degree; and ſo as they can never ceaſe to be in him, he can never be other than *infinitely good*, *merciful*, *true*, &c.

13. BUT the acknowledging him for our God ſignifies yet more than this; it means that we ſhould perform to him all thoſe ſeveral parts of *duty*, which belong from a creature to his God. What thoſe are, I am now to tell you.

14. THE

Faith. 14. THE *First* is Faith or Belief, not only that forementioned of his *essence* and *attributes*, but of his *word*, the believing most firmly that all that he saith is perfectly *true*. This necessarily arises from that *attribute* his *Truth*, it being natural for us to believe whatsoever is said by one, of whose *truth* we are confident. Now the *holy scriptures* being the word of God, we are therefore to conclude, that all that is contained in them is most true.

Of his Affirmations. 15. THE things contained in them are of these four sorts: *First*, *Affirmations*, such are all the stories of the *Bible*, when it is said, such and such things came so and so to pass; Christ was born of a Virgin, was laid in a Manger, *&c.* And such also are many points of doctrine, as that there are three Persons in the *Godhead*, that *Christ* is the *Son of God*, and the like. All things of this sort thus delivered in Scripture, we are to believe most true. And not only so, but because they are all written for our instruction, we are to consider them for that purpose: that is, by them to lay that foundation of Christian knowledge, on which we may build a Christian life.

Commands. 16. THE *Second* sort of things contained in the Scripture, are the *commands*; that is, the several things enjoined us by God to perform. These we are to believe to come from him, and to be most just and fit for him to command: But then this belief must bring forth obedience, that what we believe thus fit to be done, be indeed done by us; otherwise our belief that they come from him, serves but to make us more inexcusable.

Threatnings. 17. *Thirdly*, The *Scripture* contains *Threatnings*; many Texts there are which threaten to them that go on in their sins, the wrath of God, and under that are contained all the punishments and miseries of this life, both spiritual and temporal, and everlasting destruction in the life to come. Now we are most steadfastly to believe that these are God's threats, and that they will certainly be performed to every impenitent sinner. But then the use we are to make of this belief, is to keep from those sins to which this destruction is threatened; otherwise our belief adds

to

to our guilt, that will wilfully go on in ſpite of thoſe threatnings.

18. *Fourthly*, The Scripture contains *promiſes*; and thoſe both to our bodies and our ſouls; for our bodies there are many promiſes, that God will provide for them what he ſees neceſſary; I will name only one, *Matt.* vi. 33. *Seek ye firſt the kingdom of God and his righteouſneſs, and all theſe things*, that is, all outward neceſſaries, *ſhall be added unto you.* But here it is to be obſerved, that we muſt *firſt ſeek the kingdom of God and his righteouſneſs*; that is, make it our firſt and greateſt care to ſerve and obey him before this promiſe even of temporal good things belongs to us. To the *ſoul* there are many and high promiſes, as firſt, that of preſent eaſe and refreſhment, which we find, *Matt.* xi. 29. *Take my yoke upon you, and learn of me, and ye ſhall find reſt to your ſouls.* But here it is apparent, that before this reſt belongs to us, we muſt have *taken on us Chriſt's yoke*, become his Servants and Diſciples. Finally, there are promiſes to the *ſoul*, even of all the benefits of Chriſt; but yet thoſe only to ſuch as perform the condition required, that is, pardon of ſins to thoſe that repent of them, increaſe of grace to thoſe that diligently make uſe of what they have already, and humbly pray for more; and eternal ſalvation to thoſe that continue to their lives end in hearty obedience to his commands. *Promiſes.*

19. THIS belief of the promiſes muſt therefore ſtir us up to perform the condition, and till it do ſo, we can in no reaſon expect any good by them; and for us to look for the benefit of them on other terms, is the ſame mad preſumption, that it would be in a ſervant to challenge his maſter to give him a reward for having done nothing of his work, to which alone the reward was promiſed: you can eaſily reſolve what anſwer were to be given to ſuch a ſervant, and the ſame we are to expect from God in this caſe. Nay, further, it is ſure God hath given theſe promiſes to no other end, but to invite us to holineſs of life; yea, he gave his Son, in whom all his promiſes are as it were ſummed up, for this end. We uſually look ſo much at Chriſt's coming to ſatisfy for us, that we forget this other part of his errand. But there is nothing ſurer, than that the main purpoſe

purpoſe of his coming into the world was to plant good life among men.

20. This is ſo often repeated in Scripture, that no man that conſiders and believes what he reads, can doubt of it. Chriſt himſelf tells us, *Matt.* ix. 13. *He came to call ſinners to repentance.* And St. *Peter*, Acts iii. 26. tells us, *That God ſent his Son Jeſus to bleſs us, in turning every one of us from his iniquities*; for it ſeems the *turning us from our iniquities* was the greateſt ſpecial bleſſing which God intended us in Chriſt.

21. NAY, we are taught by St. *Paul*, that this was the very end of his death alſo, *Tit.* ii. 14. *Who gave himſelf for our ſins, that he might redeem us from all iniquity, and purify to himſelf a peculiar people, zealous of good works.* And again, Gal. i. 4. *Who gave himſelf for us, that he might deliver us from this preſent evil world*; that is, from the ſins and ill cuſtoms of the world. Divers other texts there are to this purpoſe, but theſe I ſuppoſe ſufficient to aſſure any man of this one great truth, that all that Chriſt hath done for us, was directed to this end, the bringing us to live Chriſtianly, or in the words of St. *Paul*, *To teach us, that denying ungodlineſs and worldly luſts, we ſhould live ſoberly, righteouſly, and godly in this preſent world.*

22. Now we know Chriſt is the foundation of all the promiſes; *In him all the promiſes of God are yea and Amen*, 2 Cor. i. 20. and therefore if God gave Chriſt to this end, certainly the promiſes are to the ſame alſo; and then how great an abuſe of them is it, to make them ſerve for purpoſes quite contrary to what they were intended, *viz.* to the encouraging us in ſin, which they will certainly do, if we perſuade ourſelves they belong to us, how wickedly ſoever we live? The Apoſtle teaches us another uſe of them, 2 Cor. vii. 1. *Having therefore theſe promiſes, let us cleanſe ourſelves from all filthineſs of the fleſh and ſpirit, perfecting holineſs in the fear of God.* When we do thus, we may juſtly apply the promiſes to ourſelves, and with comfort expect our parts in them: But till then, though theſe promiſes be of certain truth, yet we can reap no benefit from them, becauſe we are not the perſons to whom they are made; that is, we perform not the condition required to give us right to them.

23. THIS

23. This is the faith or belief required of us towards the things God hath revealed to us in the Scripture, to wit, such as may answer the end for which they were so revealed, that is, the bringing us to good lives; the bare believing the truth of them, without this, is no more than the devils do, as St. *James* tells us, *Chap.* ii. 19. only they are not so unreasonable as some of us are, for they will tremble, as knowing well this faith will never do them any good. But many of us go on confidently, and doubt not the sufficiency of our faith, though we have not the least fruit of obedience to approve it by.; let such hear St. *James*'s judgment in the point, *Chap.* ii. 26. *As the body without the spirit is dead, so faith, if it hath not works, is dead also.*

24. A *Second* duty to God, is *Hope*; that is, a comfortable expectation of those good things he hath promised. But this, as I told you before of faith, must be such as agrees to the nature of the promises, which being such as require a condition on our part, we can hope no farther than we make that good; or if we do, we are so far from performing by it this duty of *Hope*, that we commit the great sin of *Presumption*, which is nothing else but hoping where God hath given us no ground to hope; this every man doth that hopes for pardon of sins, and eternal life, without that repentance and obedience to which alone they are promised: The true hope is that which purifies us; St. *John* saith, 1 *Epist.* iii. 3. *Every man that hath this hope in him, purifieth himself, even as he is pure*; that is, it makes him leave his sins, and earnestly endeavour to be holy as Christ is; and that which doth not so, how confident soever it be, may well be concluded to be but that *hope of the hypocrite*, which *Job* assures us shall *perish*. *Hope.* *Presumption.*

25. But there is *another* way of transgressing this duty, besides that of presumption, and that is by *desperation*; by which I mean not that which is ordinarily so called, *viz.* the despairing of mercy so long as we continue in our sins, for that is but just for us to do; but I mean such a desperation as makes us give over endeavour; that is, when a man that sees he is not at the present such a one as the promises belong to, concludes he can never become such, and therefore neglects all duty, and goes on in his sins. *Despair.*

This

This is indeed the ſinful deſperation, and that which, if it be continued in, muſt end in deſtruction.

26. Now the work of hope is to prevent this, by ſetting before us the generality of the promiſes, that they belong to all that will but perform the condition. And therefore though a man hath not hitherto performed it, and ſo hath yet no right to them, yet hope will tell him, that that right may yet be gained, if he will now ſet heartily about it. It is therefore ſtrange folly for any man, be he never ſo ſinful, to give up himſelf for loſt; when, if he will but change his courſe, he ſhall be as certain to partake of the promiſes of mercy, as if he had never gone on in thoſe former ſins.

27. THIS Chriſt ſhews us in the parable of the *Prodigal*, Luke xv. where we ſee that ſon, which had run away from his father, and had conſumed the portion given him in riotous living, was yet upon his return and repentance, uſed with as much kindneſs by the father, as he that had never offended; nay, with higher and more paſſionate expreſſions of love. The intent of which parable was to ſhew us how graciouſly our heavenly Father will receive us, how great ſoever our former ſins have been, if we ſhall return to him with true ſorrow for what is paſt, and ſincere obedience for the time to come; nay, ſo acceptable a thing is it to God, to have any ſinner return from the error of his ways, that there is a kind of triumph in heaven for it, *There is joy in the preſence of the angels of God over one ſinner that repenteth*, Luke xv. 10. And now who would not rather chooſe, by a timely repentance, to bring joy to heaven, to God and his holy angels, than by a ſullen deſperation to pleaſe Satan and his accurſed ſpirits: eſpecially when by the former we ſhall gain endleſs happineſs to ourſelves, and by the latter as endleſs torments?

Love, it's Motives.

28. A *third* duty to God is Love; there are two common motives of love among men, the one the goodneſs and excellency of the perſon, the other his particular kindneſs and love to us; and both theſe are in the higheſt degree in God.

God's excellency.

29. FIRST, He is of infinite goodneſs and excellency in himſelf; this you were before taught to believe of him, and no man can doubt it, that conſiders but this one thing,

thing, that there is nothing good in the world, but what hath received its goodneſs from God: His goodneſs is as the ſea, or ocean, and the goodneſs of all creatures but as ſome ſmall ſtreams flowing from the ſea; now you would certainly think him a madman, that ſhould ſay, the ſea were not greater than ſome little brook; and certainly it is no leſs folly to ſuppoſe that the goodneſs of God doth not as much, nay, infinitely more exceed that of all creatures. Beſides, the goodneſs of the creature is imperfect, and mixed with much evil; but his is pure and entire, without any ſuch mixture. He is perfectly holy, and cannot be tainted with the leaſt impurity, neither can he be the author of any to us; for though he be the cauſe of all the goodneſs in us, he is the cauſe of none of our ſins. This St. *James* expreſsly tells us, Ch. i. 13. *Let no man ſay when he is tempted, I am tempted of God, for God cannot be tempted with evil, neither tempteth he any man.*

His kindneſs to us.

30. BUT, ſecondly, God is not only thus good in himſelf, but he is alſo wonderfully good, that is, kind and merciful to us; we are made up of two parts, a ſoul and a body, and to each of theſe God hath expreſſed infinite mercy and tenderneſs. Do but conſider what was before told you of the Second Covenant, and the mercies therein offered, even Chriſt himſelf, and all his benefits; and alſo that he offers them ſo ſincerely and heartily, that no man can miſs of enjoying them but by his own default. For he doth moſt really and affectionately deſire we ſhould embrace them, and live; as appears by the ſolemn oath of his, *Ezek.* xxxiii. 11. *As I live, ſaith the Lord, I have no pleaſure in the death of the wicked, but that the wicked turn from his way and live*; whereto he adds this paſſionate expreſſion, *Turn ye, turn ye from your evil ways, for why will ye die?* To the ſame purpoſe you may read, *Ezek.* xviii. Conſider this, I ſay, and then ſurely you cannot but ſay, he hath great kindneſs to our Souls. Nay, let every man but remember with himſelf the many calls he hath had to repentance and amendment: Sometimes outward by the word, ſometimes inward by the ſecret whiſpers of God's Spirit in his heart, which were only to woo and intreat him to avoid eternal miſery, and accept of eternal happineſs: Let him, I ſay, remember theſe, together with thoſe many other means God hath

uſed towards him for the ſame end, and he will have reaſon to confeſs God's kindneſs, not only to men's ſouls in general, but to his own in particular.

31. NEITHER hath he been wanting to our bodies; all the good things they enjoy, as health, ſtrength, food, raiment, and whatever elſe concerns them, are merely his gifts: ſo that indeed it is impoſſible we ſhould be ignorant of his mercies to them: all thoſe outward comforts and refreſhments we daily enjoy, being continual effects and witneſſes of it: And though ſome enjoy more of theſe than others, yet there is no perſon but enjoys ſo much in one kind or other, as abundantly ſhews God's mercy and kindneſs to him in reſpect to his body.

32. AND now ſurely you will think it but reaſonable we ſhould love him, who is in all reſpects thus lovely: Indeed this is a duty ſo generally acknowledged, that if you ſhould aſk any man the queſtion, Whether he loved God or no? he would think you did him a great wrong to doubt of it; yet for all this, it is too plain, that there are very few that do indeed love him; and this will ſoon be proved to you, by examining a little what are the common effects of love, we bear to men like ourſelves, and then trying whether we can ſhew any ſuch fruits of our love to God.

Fruit of love, deſire of pleaſing.

33. OF that ſort there are divers, but for ſhortneſs I will name but two: The firſt is a deſire of pleaſing, the ſecond a deſire of enjoying. Theſe are conſtantly the fruits of love: For the firſt, it is known by all, that he that loves any perſon, is very deſirous to approve himſelf to him; to do whatever he thinks will be pleaſing to him: and according to the degree of love, ſo is this deſire more or leſs; where we love earneſtly, we are very earneſt and careful to pleaſe. Now if we have indeed that love to God we pretend to, it will bring forth this fruit, we ſhall be careful to pleaſe him in all things. Therefore as you judge of the *tree by its fruits*, ſo you may judge of your love of God by this fruit of it; nay, indeed, this is the way of trial, which Chriſt himſelf hath given us, *John* xiv. 15. *If ye love me, keep my Commandments.* And St. *John* tells us, 1 Ep. v. 3. That *this is the love of God, that we walk after his commandments*; and where this one proof is wanting, it will be impoſſible to teſtify our love to God.

34. BUT

34. BUT it muſt yet be farther conſidered, that this love of God muſt not be in a low or weak degree; for beſides, that the motives to it, his excellency, and his kindneſs are in the higheſt; the ſame commandment which bids us love God, bids us *love with all our hearts, and with all our ſtrength*; that is, as much as is poſſible for us, and above any thing elſe. And therefore to the fulfilling of this commandment, it is neceſſary we love him in that degree; and if we do ſo, then certainly we ſhall have not only ſome ſlight and faint endeavours of pleaſing, but ſuch as are moſt diligent and earneſt, ſuch as will put us upon the moſt painful and coſtly duties, make us willing to forſake our own eaſe, goods, friends, yea life itſelf, when we cannot keep them without diſobeying God.

35. NOW examine thyſelf by this; Haſt thou this fruit of love to ſhew? Doſt thou make it thy conſtant and greateſt care to keep God's commandments? To obey in all things? Earneſtly labouring to pleaſe him to the utmoſt of thy power, even to the forſaking of what is deareſt to thee in this world? If thou doſt, thou mayeſt then truly ſay, thou loveſt God. But on the contrary, if thou wilfully continueſt in the breach of many, nay, but of any one command of his; never deceive thyſelf, for the love of God abides not in thee. This will be made plain to you, if you conſider what the Scripture ſaith of ſuch, as that they *are enemies to God, by their wicked works*, Col. i. 21. That the carnal mind (and ſuch is every one that continues *wilfully in ſin*) is *enmity againſt God*, Rom. viii. 7. That he that *ſins wilfully tramples under foot the the Son of God, and doth deſpite unto the ſpirit of grace*, Heb. x. 29. And many the like. And therefore, unleſs you can think enmity and trampling, and deſpite, to be fruits of love, you muſt not believe you love God, whilſt you go on in a wilful diſobedience to him.

36. A SECOND fruit of love, I told you, was deſire of enjoying. This is conſtantly to be ſeen in our love to one another. If you have a friend whom you entirely love, you deſire his converſation, wiſh to be always in his company. And thus will it alſo be in our love to God, if that be as great and as hearty as this. *Deſire of enjoying.*

37. THERE is a twofold enjoying of God, the one imperfect in this life, the other more perfect and com-

pleat in the life to come. That in this life is that converſation, as I may call it, which we have with God in his ordinances, in praying and meditating, in hearing his word, in receiving the Sacrament, which are all intended for this purpoſe, to bring us into an intimacy and familiarity with God, by ſpeaking to him, and hearing him ſpeak to us.

38. Now if we do indeed love God, we ſhall certainly hugely value and deſire theſe ways of converſing with him; it being all that we can have in this life, it will make us with *David*, eſteem *one day in God's courts better than a thouſand*, Pſal. lxxxiv. 10. We ſhall be glad to have theſe opportunities of approaching to him as often as it is poſſible, and be careful to uſe them diligently, to that end of uniting us ſtill more to him; yea, we ſhall come to theſe ſpiritual exerciſes with the ſame chearfulneſs we would go to our deareſt friend. And if indeed we do thus, it is a good proof of our love.

39. BUT I fear there are not many have this to ſhew for it, as appears by the common backwardneſs and unwillingneſs of men to come to theſe, and their negligence and heartleſſneſs when they are at them. And can we think that God will ever own us for lovers of him, whilſt we have ſuch a diſlike to his company, that we will never come into it, but when we are dragged by fear or ſhame of men, or ſome ſuch worldly motive? It is ſure, you would not think that man loved you, whom you perceive to ſhun your company, and be loth to come in your ſight. And therefore be not ſo unreaſonable as to ſay you love God, when you deſire to keep as far from him as you can.

40. BUT beſides this, there is another enjoyment of God, which is more perfect and complete, and that is our perpetual enjoying of him in heaven; where we ſhall be for ever united to him, and enjoy him not now and then only, for ſhort ſpaces of time, as we do here, but continually, without interruption or breaking off. And certainly if we have that degree of love to God we ought, this cannot but be moſt earneſtly deſired by us, ſo much that we ſhall think no labour too great to compaſs it. *The ſeven years* that *Jacob* ſerved for *Rachel*, Gen. xxix. 20. *ſeemed to him but a few days, for the love he had to her.* And ſurely if we have love to God, we ſhall not think the ſervice of our whole lives too dear a price for

this

this full enjoyment of him, nor eſteem all the enjoyments of the world worth the looking on in compariſon thereof.

41. If we can truly tell ourſelves, we do thus long for this enjoyment of God, we may believe we love him. But I fear again there are but few that can thus approve their love. For if we look into men's lives, we ſhall ſee they are not generally ſo fond of this enjoyment, as to be at any pains to purchaſe it. And not only ſo, but it is to be doubted, there are many, who, if it were put to their choice, whether they would live here always, to enjoy the profit and pleaſure of the world, or go to heaven to enjoy God, would, like the children of *Gad* and *Reuben*, ſet up their reſt on this ſide *Jordan*, *Numb.* xxxii. and never deſire that heavenly *Canaan*; ſo cloſe do their affections cleave to things below; which ſhews clearly they have not made God their treaſure; for then, according to our Saviour's rule, *Matth.* vi. 21. their heart would be with him. Nay further yet, it is too plain, that many of us ſet ſo little value on this enjoying of God, that we prefer the vileſt and baſeſt ſins before him, and chooſe to enjoy them, though by it we utterly loſe our parts in him, which is the caſe of every man that continues wilfully in thoſe ſins.

42. And now I fear, according to theſe rules of trial, many that profeſs to love God will be found not to do ſo. I conclude all with the words of St. *John*, 1 *Epiſt.* iii. 18. which though ſpoken of the love of our brethren, is very fitly applicable to this love of God, *Let us not love in word, neither in tongue, but in deed and in truth.*

43. A Fourth duty to God is *Fear*; this *Fear.* ariſes from the conſideration both of his juſtice and his power; his juſtice is ſuch, that he will not clear the wicked; and his power is ſuch, that he is able to inflict the ſoreſt puniſhment upon them; and that this is a reaſonable cauſe of fear, Chriſt himſelf tells us, *Matth.* x. 28. *Fear him which is able to deſtroy both ſoul and body in hell.* Many other places of Scripture there are, which commend to us this duty, as *Pſal.* ii. 11. *Serve the Lord with fear*, Pſal. xxxiv. 9. *Fear the Lord, ye that be his ſaints*, Prov. ix. 10. *The fear of the Lord is the beginning of wiſdom*, and divers the like. And indeed all the threatenings of wrath againſt ſinners, which we meet

with in the Scripture, are only to this end, to work this fear in our hearts.

44. NOW this fear is nothing elſe but ſuch an awful regard of God, as may keep us from offending him. This the wiſe man tells us, *Prov.* xvi. 6. *The fear of the Lord is to depart from evil.* So that none can be ſaid truly to fear God, that is not thereby with-held from ſin; and this is but anſwerable to that common fear we have towards men; whoever we know may hurt us, we will beware of provoking; and therefore, if we be not as wary of diſpleaſing God, it is plain we fear men more than we do him.

The folly of fearing men more than God.

45. HOW great a madneſs this is, thus to fear men above God, will ſoon appear, if we compare what man can do to us with that which God can. And firſt, it is ſure, it is not in the power of man (I might ſay devils too) to do us any hurt, unleſs God permit and ſuffer them to do it; ſo that if we do but keep him our friend, we may ſay with the *Pſalmiſt*, *The Lord is on my ſide, I fear not what man can do unto me.* For let their malice be never ſo great, he can reſtrain and keep them from hurting us; nay, he can change their minds towards us, according to that of the wiſe man, *Prov.* xvi. 7. *When a man's ways pleaſe the Lord, he maketh even his enemies to be at peace with him.* A notable example of this we have in *Jacob*, Gen. xxxii. who when his brother *Eſau* was coming againſt him as an enemy, God wonderfully turned his heart, ſo that he met him with all the expreſſions of brotherly kindneſs, as you may read in the next Chapter.

46. BUT, ſecondly, Suppoſe men were left at liberty to do thee what miſchief they could; alas! their power goes but a little way; they may perhaps rob thee of thy goods, it may be they may take away thy liberty or thy credit, or perchance thy life too, but that thou knoweſt is the utmoſt they can do. But now God can do all this when he pleaſes, and that which is infinitely more, his vengeance reaches even beyond death itſelf, to the eternal miſery both of *body* and *ſoul* in *hell*; in compariſon of which, death is ſo inconſiderable, that we are not to look upon it with any dread. *Fear not them that kill the body, and after that have no more that they can do*, ſaith Chriſt, *Luke* xii. 4. And then immediately adds, *But I will fore-*

forewarn you whom you shall fear: fear him which after he hath killed, hath power to cast into hell; yea, I say unto you, fear him. In which words the comparison is set between the greatest ill we can suffer from man, the loss of life, and those sadder evils God can inflict on us; and the latter are found to be the only dreadful things and therefore God only is to be feared.

47. BUT there is yet one thing farther considerable in this matter, which is this. It is possible we may transgress against men, and they not know it: I may, perhaps, steal my neighbour's goods, or defile his wife, and keep it so close, that he shall not suspect me, and so never bring me to punishment for it: But this we cannot do with God, he knows all things, even the most secret thoughts of our hearts; and therefore, though we commit a sin never so closely, he is sure to find us, and will as surely, if we do not timely repent, punish us eternally for it.

48. AND now surely it cannot but be confessed, that it is much safer displeasing men than God; yet, alas! our practice is as if we believed the direct contrary, there being nothing more ordinary with us, than for the avoiding of some present danger we fear from men, to rush ourselves upon the indignation of God. And thus it is with us, when either to save our estates or credits, or our very lives, we commit any sin; for that is plainly the choosing to provoke God rather than man.

49. BUT, God knows, this case of fear of men is not the only one wherein we venture to displease him; for we commit many sins, to which we have none of this temptation, nor, indeed, any other; as for instance, that of common *Swearing*, to which there is nothing either of pleasure or profit to invite us. Nay, many times, we, who so fear the mischiefs that other men may do to us, that we are ready to buy them off with the greatest sins, do ourselves bring all those very mischiefs upon us, by sins of our own choosing. Thus the careless prodigal robs himself of his estate, the deceitful and dishonest man, or any that lives in open notorious sin, deprives himself of his credit, and the drunkard and glutton brings diseases on himself to the shortening his life. And can we think we do at all fear God, when that fear hath so little power over us, that though it be backed with the many present mischiefs that attend upon sin, it is not able to keep us from them? Surely such men are so far from fearing God,

that they rather ſeem to defy him, reſolve to provoke him whatſoever it coſt them, either in this world or the next. Yet ſo unreaſonably partial are we to ourſelves, that even ſuch as theſe will pretend to this fear: You may examine multitudes of the moſt groſs ſcandalous ſinners, before you ſhall meet with one that will acknowledge he fears not God. It is ſtrange it ſhould be poſſible for men thus to cheat themſelves; but however, it is certain we cannot deceive God; he will not be mocked, and therefore, if we will not now ſo fear as to avoid ſin, we ſhall one day fear, when it will be too late to avoid puniſhment.

50. A FIFTH duty to God is, that of *Truſting in him*, that is, depending and reſting on him: And that is, *firſt*, in all dangers; *ſecondly*, in all wants. We are to reſt on him in all our dangers, both ſpiritual and temporal. Of the firſt ſort are all thoſe temptations, by which we are in danger to be drawn to ſin. And in this reſpect he hath promiſed, That if we *reſiſt the devil, he will flee from us*, Jam. iv. 7. Therefore our duty is, *firſt*, to pray earneſtly for God's grace to enable us to overcome the temptation; and *ſecondly*, to ſet ourſelves manfully to combat with it, not yielding or giving conſent to it in the leaſt degree: and whilſt we do thus, we are confidently to reſt upon God, that his grace will be ſufficient for us, that he will either remove the temptation, or ſtrengthen us to withſtand it.

Truſt.

In all ſpiritual dangers.

51. SECONDLY, In all outward and temporal dangers we are to reſt upon him, as knowing that he is able to deliver us, and that he will do ſo, if he ſee it beſt for us; and if we be ſuch to whom he hath promiſed his protection, that is, ſuch as truly fear him. To this purpoſe we have many promiſes in Scripture, *Pſal.* xxxiv. 7. *The angel of the Lord tarrieth round about them that fear him, and delivereth them:* And *Pſ.* xxxiv. 22. *The Lord delivereth the ſouls of his ſervants: and all they that put their truſt in him ſhall not be deſtitute*; and divers the like.

In all temporal.

Alſo we have many examples, as that of the three children in the furnace, *Dan.* iii. that of *Daniel* in the lion's den, *Dan.* vi. and many others; all which ſerve to teach us this one leſſon, That if we go on conſcionably in performing our duty, we need not be diſmayed

for

for any thing that can befal us; for the God whom we ſerve *is able to deliver us.*

Not ſeek to deliver ourſelves by any ſin.

52. THEREFORE in all dangers we are firſt humbly to pray for his aid, and then to reſt ourſelves chearfully on him; aſſuring ourſelves that he will give ſuch an iſſue as ſhall be moſt for our good. But above all things, we muſt be ſure to fix our dependence wholly on him, and not to rely on the creatures for help; much leſs muſt we ſeek to deliver ourſelves by any unlawful means, that is by the committing of any ſin; for that is, like *Saul*, 1 *Sam.* xxviii. 8. *to go to the witch*, that is the *devil*, for help; ſuch courſes do commonly deceive our hopes at the preſent, and inſtead of delivering us out of our ſtraits, plunge us in greater, and thoſe much more uncomfortable ones; becauſe then we want that which is the only ſupport, God's favour and aid, which we certainly forfeit, when we thus ſeek to reſcue ourſelves by any ſinful means. But ſuppoſing we could by ſuch a way certainly free ourſelves from the preſent danger, yet, alas! we are far from having gained ſafety by it, we have only removed the danger from that which was leſs conſiderable, and brought it upon the moſt precious part of us, our ſouls; like an unſkilful phyſician, that to remove a pain from the finger, ſtrikes it to the heart; we are therefore groſsly miſtaken, when we think we have played the good huſband in ſaving our liberties, our eſtates, our lives themſelves by a ſin; we have not ſaved them, but madly over-bought them, laid out our very ſouls on them; and Chriſt tells us how little we ſhall gain by ſuch bargains, *Matt.* xvi. 26. *What is a man profited, if he ſhall gain the whole world and loſe his own ſoul?* Let us therefore reſolve never to value any thing we can poſſeſs in this world at ſo high a rate, as to keep it at the price of the leaſt ſin; but whenever things are driven to ſuch an iſſue, that we muſt either part with ſome, perhaps all our worldly poſſeſſions, nay life itſelf, or elſe commit ſin, let us then remember, that this is the ſeaſon for us to perform that great and excellent duty of *taking up the croſs*, which we can never ſo properly do, as in this caſe; for our bearing of that, which we have no poſſible way of avoiding, can at moſt be ſaid to be but the carrying of the croſs; but then only can we be ſaid to take it

up, when having a means of escaping it by a sin, we rather chuse to endure the cross, than commit the sin; for then it is not laid on us by any unavoidable necessity, but we willingly choose it; and this is highly acceptable with God, yea, withal so strictly required by him, that if we fail of performing it, when we are put to the trial, we are not to be accounted followers of Christ; for so himself hath expressly told us, *Matt.* xvi. 24. *If any man will come after me, let him deny himself, and take up his cross and follow me*; and so again, *Mark* viii. 34. It were therefore a good point of spiritual wisdom for us, sometimes by some lower degrees of self-denial, to fit ourselves for this greater, when we shall be called to it; we know he that expects to run a race will beforehand be often breathing himself, that he may not be foiled when he comes to run for the prize: In like manner, it will be fit for us sometimes to abridge ourselves somewhat of our lawful pleasure, or ease, or profit, so that we may get such a mastery over ourselves, as to be able to renounce all when our obedience to God requires it.

In all spiritual wants.

53. AND as we are thus to trust on God for deliverance from danger, so are we likewise for supply of our *wants*; and those again are either *spiritual* or *temporal*: Our spiritual wants is that of his grace, to enable us to serve him, without which we can do nothing; and for this we are to depend on him, provided we neglect not the means, which are, prayer, and a careful using of what he hath already bestowed on us; for then we have his promise for it, *he will give the holy Spirit to them that ask it*, Luke xi. 13. And, *Unto him that hath, shall be given*, Matt. xxv. 29. that is, *To him that hath made a good use of that grace already, God will give more*. We are not therefore to affright ourselves with the difficulty of those things God requires of us, but remember he commands nothing which he will not enable us to perform, if we be not wanting to ourselves. And therefore let us sincerely do our parts, and confidently assure ourselves God will not fail of his.

Temporal wants.

54. BUT we have likewise *temporal* and *bodily* wants, and for the supply of them we are likewise to rely on him. And for this also we want no promises, supposing us to be of the number of them

to

to whom they are made, that is, to God's faithful ſervants. *They that fear the Lord lack nothing*, Pſal. xxxiv. 9. and verſe 10. *They that ſeek the Lord, ſhall want no manner of thing that is good.* And again, *Pſal.* xxxiii. 18, 19. *Behold the eye of the Lord is upon them that fear him, upon them that hope in his mercy, to deliver their ſouls from death, and to feed them in time of famine.* Examples alſo we have of this, as we may ſee in the caſe of *Elijah* and the *poor widow*, 1 *Kings* xvii. and many others.

55. WE are therefore to look up to him for the proviſion of all things neceſſary for us, according to that of the Pſalmiſt, *The eyes of all wait upon thee, O Lord, and thou giveſt them their meat in due ſeaſon.* And our Saviour hath taught us to pray for our *daily bread*, thereby teaching us, that we are to live in continual dependence upon God for it. Yet I mean not by this, that we ſhould ſo expect it from God, as to give up ourſelves to idleneſs, and expect to be fed by miracles: No; our honeſt induſtry and labour is the means by which God ordinarily gives us the neceſſaries of this life, and therefore we muſt by no means neglect that. *He that will not labour, let him not eat*, ſays the Apoſtle, 2 *Theſſ.* iii. 10. And we may believe God will pronounce the ſame ſentence, and ſuffer the ſlothful perſon to want even neceſſary food. But when we have faithfully uſed our endeavour, then we muſt alſo look up to God for his bleſſing on it, without which it can never proſper to us. And having done thus, we may comfortably reſt ourſelves on his providence, for ſuch a meaſure of theſe outward things as he ſees fitteſt for us.

56. BUT if our condition be ſuch, that we are not able to labour, and have no other means of bringing in the neceſſaries of life to ourſelves, yet even then we are chearfully to reſt upon God, believing that he who feeds the ravens, will, by ſome means or other, though we know not what, provide for us, ſo long as he pleaſes we ſhall continue in this world; and never in any caſe torment ourſelves with carking and diſtruſtful thoughts, but, as the Apoſtle, 1 *Pet.* v. 7. *Caſt all our care upon him who careth for us.*

57. THIS is earneſtly preſſed by our Saviour, *Matt.* vi. where he abundantly ſhews the folly of this ſin of diſtruſt. The place is a moſt excellent one, and therefore I ſhall ſet it down at large, verſe 25. *Therefore I*

ſay unto thee, Take no thought for your life, what ye ſhall eat, or what ye ſhall drink; neither for the body, what ye ſhall put on; Is not the life more than meat, and the body than raiment? Behold the fowls of the air, for they ſow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit to his ſtature? And why take ye thought for raiment? Conſider the lilies of the field, how they grow, they toil not, neither do they ſpin; and yet I ſay unto you, that even Solomon *in all his glory, was not arrayed like one of theſe. Wherefore if God ſo clothe the graſs of the field, which to-day is, and to-morrow is caſt into the oven, ſhall he not much more clothe you, O ye of little faith? Therefore take no thought, ſaying, What ſhall we eat? or what ſhall we drink? or wherewithal ſhall we be clothed? (for after all theſe things do the Gentiles ſeek) for your heavenly Father knoweth that ye have need of all theſe things. But ſeek ye firſt the kingdom of God, and his righteouſneſs, and all theſe things ſhall be added unto you. Take therefore no thought for the morrow, for the morrow ſhall take thought for the things of itſelf, ſufficient unto the day is the evil thereof.* I might add many other texts to this purpoſe, but this is ſo full and convincing, that I ſuppoſe it needleſs.

The benefits of truſting in God.

58. ALL therefore that I ſhall ſay more, concerning this duty, is to put you in mind of the great benefits of it; as firſt, that by this truſting upon God you engage and bind him to provide for you. Men you know think themſelves highly concerned not to fail thoſe that depend and truſt upon them: and certainly God doth ſo much more. But then, ſecondly, there is a great deal of eaſe and quiet in the practice of this duty, it delivers us from all thoſe carkings and immoderate cares, which diſquiet our minds, break our ſleep, and gnaw even our very heart. I doubt not but thoſe that have felt them, need not be told they are uneaſy. But then, methinks that uneaſineſs ſhould make us forward to embrace the means for the removing of them, and ſo we ſee it too often doth in unlawful ones; men will cheat, and ſteal, and lye, and do any thing to deliver themſelves from the fear of want; but, alas! they commonly prove but deceitful remedies, they bring God's curſe on us, and

and ſo are more likely to betray us to want, than to keep us from it. But if you deſire a certain and unfailing cure for cares, take this of relying upon God.

59. FOR what ſhould cauſe that man to fear want, that knows he hath one that cares for him, who is all-ſufficient, and will not ſuffer him to want what is fit for him? If a poor man had but a faithful promiſe from a wealthy perſon, that he would never ſuffer him to want, it is ſure he would be highly cheared with it, and would not then think fit to be as carking as he was before: And yet a man's promiſe may fail us, he may either grow poor, and not be able, or he may prove falſe, and not be willing to make good his word. But we know God is ſubject neither to impoveriſhing nor deceit; and therefore how vile an injury do we offer to him, if we dare not truſt as much upon his promiſe, as we would that of a man? Yea, and how great a miſchief do we do ourſelves, by loading our minds with a multitude of vexatious and tormenting cares, when we may ſo ſecurely *caſt our burthen upon God?* I conclude this in the words of the Apoſtle, *Phil.* iv. 6. *Be careful for nothing; but in every thing by prayer and ſupplication with thankſgiving, let your requeſts be made known unto God.*

SUNDAY II.

Of Humility; of Submiſſion to God's Will in reſpect of Obedience; of Patience in all Sorts of Sufferings; and of Honour due to God in ſeveral ways, in his Houſe, Poſſeſſions, his Day, Word, Sacraments, &c.

Sect. 1. A SIXTH duty to God is *Humility*; that is, ſuch a ſenſe of our own meanneſs and his excellency, as may work in us lowly and unfeigned ſubmiſſion to him. This ſubmiſſion is two-fold; firſt to his will, ſecondly to his wiſdom. *Humility.*

2. THE ſubmiſſion to his will is alſo of two ſorts, the ſubmiſſion either of obedience or patience: That of obedience is our ready yielding ourſelves up to do his will, ſo that when God hath by his command made known to us what his pleaſure is, *Submiſſion to God's Will in reſpect of Obedience.*

chearfully

chearfully and readily to ſet about it. To enable us to this, Humility is exceeding neceſſary; for a proud perſon is of all others the unapteſt to obey; and we ſee men never pay an obedience, but where they acknowledge the perſon commanding to be ſome way above them; and ſo it is here. If we be not thoroughly perſuaded that God is infinitely above us, that we are vileneſs and nothing in compariſon of him, we ſhall never pay our due obedience.

3. THEREFORE if ever you mean to obey entirely (as you muſt, if ever you mean to be ſaved) get your hearts poſſeſſed with the ſenſe of that great unſpeakable diſtance that is between God and you. Conſider him as he is a God of infinite majeſty and glory, and we poor worms of the earth; he infinite in power, able to do all things, and we able to do nothing, not ſo much as to make one hair *white or black*, as our Saviour ſpeaks, *Matth.* v. 36. He of infinite purity and holineſs, and we polluted and defiled, wallowing in all kinds of ſins and uncleanneſs; he unchangeable and conſtant, and we ſubject to change and alteration every minute of our lives; he eternal and immortal, and we frail mortals; that whenever he *taketh away our breath we die, and are turned again to our duſt*, *Pſal.* civ. 29. Conſider all this, I ſay, and you cannot but acknowledge a wide difference between God and man, and therefore may well cry out with *Job*, after he had approached ſo near to God, as to diſcern ſomewhat of his excellency, *Job* xlii. 6. *Now mine eyes ſeeth thee, wherefore I abhor myſelf, and repent in duſt and aſhes.*

The great diſtance between God and us.

4. AND even when this humility hath brought us to obedience, it is not then to be caſt off, as if we had no further uſe of it; for there is ſtill great uſe, nay neceſſity of it, to keep us from any high conceits of our performances, which if we once entertain, it will blaſt the beſt of them, and make them utterly unacceptable to God; like the ſtrictneſs of the *Phariſee*, which when once he came to boaſt of, the *Publican* was preferred before him, *Luke* xviii. The beſt of our works are ſo full of infirmity and pollution, that if we compare them with that perfection and purity which is in God, we may truly ſay with the Prophet, *All our Righteouſneſſes are*

The unworthineſs of our beſt works.

as filthy rags, Isa. lxiv. 6. and therefore to pride ourselves in them, is the same madness it would be in a beggar to brag of his apparel, when it is nothing but vile rags and tatters. Our Saviour's precepts in this matter must always be remembered, *Luke* xvii. 10. *When you have done all those things which are commanded you, say, We are unprofitable servants.* If when we have done all, we must give ourselves no better a title, what are we then to esteem ourselves, that are so far from doing any considerable part of what we are commanded? Surely, that worser name of *slothful* and *wicked servant*, Matth. xxv. 26. we have no reason to think too bad for us.

Submission in respect of Patience.

5. A SECOND sort of submission to his will, is that of *patience*; this stands in suffering his will, as that of obedience did in acting it, and is nothing else but a willing and quiet yielding to whatever afflictions it pleases God to lay upon us. This the forementioned humility will make easy to us; for when our hearts are thoroughly possessed with that reverence and esteem of God, it will be impossible for us to grudge or murmur at whatever he doth. We see an instance of it in old *Eli*, 1 Sam. iii. who after he had heard the sad threatnings of God against him, of the destruction of his family, the loss of the priesthood, the cutting off both his sons in one day, which were all of them afflictions of the heaviest kind; yet this one consideration, that it was the Lord enabled him calmly and quietly to yield to them, said, *Let him do what seemeth him good*, ver. 18. The same effect it had on *David* in his sufferings, *Ps.* xxxix. 9. *I was dumb, I opened not my mouth, because thou didst it.* God's doing it silenced all murmurings and grumblings in him: And so must it do in us, in all our afflictions, if we will indeed approve our humility to God.

6. FOR surely you will not think that child hath due humility to his parent, or that servant to his master, that when they are corrected, shall fly in the father's or master's face: but this do we, whenever we grudge and repine at that which God lays upon us. But besides the want of humility in our so doing, there is also a great want of justice in it; for God hath, as we are his creatures, a right to do with us what he will; and therefore for us to resist that right of his, is the highest injustice

injuſtice that can be: nay, farther, it is alſo the greateſt folly in the world; for it is only our good that God aims at in afflicting us. That heavenly Father is not like our earthly ones, who ſometimes correct their children only to ſatisfy their own angry humour, not to do them good. But this is ſubject to no ſuch frailties. *He doth not afflict willingly, nor grieve the children of men*, Lam. iii. 33. They are our ſins which do not only give him juſt cauſe, but even force and neceſſitate him to puniſh us. He carries to us the bowels and affections of the tendereſt father: now when a father ſees his child ſtubborn and rebellious, and running on in a courſe that will certainly undo him, what greater act of fatherly kindneſs can he do, than chaſten and correct him, to ſee if by that means he may amend him? Nay, indeed, he could not be ſaid to have true kindneſs to him, if he ſhould not. And thus it is with God, when he ſees us run on in ſin, either he muſt leave off to love us, and ſo leave us to ourſelves to take our own courſe, and that is the heavieſt curſe that can befal any man; or elſe, if he continue to love us, he muſt correct and puniſh us to bring us to amendment. Therefore, whenever he ſtrikes, we are in all reaſon not only patiently to lie under his rod, but, (as I may ſay) kiſs it alſo; that is, be very thankful to him, that he is pleaſed not to *give us over to our own hearts luſts*, Pſal. lxxxi. 12. but ſtill continues his care of us; ſends afflictions, as ſo many meſſengers to call us home to himſelf. You ſee then how groſs a folly it is to murmur at thoſe ſtripes which are meant ſo graciouſly; it is like that of a froward patient, which reproaches and reviles the phyſician that comes to cure him; and if ſuch an one be left to die of his diſeaſe, every one knows whom he is to thank for it.

Thankfulneſs for God's corrections.

7. BUT it is not only quietneſs, no, nor thankfulneſs neither under afflictions, that is the full of our duty in this matter; we muſt have fruitfulneſs alſo, or all the reſt will ſtand us in no ſtead. By fruitfulneſs, I mean, the bringing forth that which the afflictions were ſent to work in us, *viz.* the amendment of our lives. To which purpoſe, in time of affliction it is very neceſſary for us to call ourſelves to an account, to examine our hearts and lives, and ſearch diligently what ſins lie upon us,

Fruitfulneſs under them.

us, which provoked God thus to ſmite us; and whatſoever we find ourſelves guilty of, humbly to confeſs to God, and immediately to forſake for the reſt of our time.

8. ALL I ſhall add concerning this duty of patience is, that we are as much bound to it in one ſort of ſufferings as another; whether our ſuffering be ſo immediately from God's hand, that no creature hath any thing to do in it, as ſickneſs, or the like; or whether it be ſuch wherein men are the inſtruments of afflicting us. For it is moſt ſure, when any man doth us hurt, he could not do it without God's permiſſion and ſufferance: And God may as well make them the inſtruments of puniſhing us, as do it more directly by himſelf; and it is but a counterfeit patience, that pretends to ſubmit to God, and yet can bear nothing from men: We ſee holy *Job*, who is ſet forth to us as a pattern of true patience, made no ſuch difference in his afflictions; he took the loſs of his cattle, which the *Chaldeans* and *Sabeans* robbed him of, with the very ſame meekneſs with which he did that which was conſumed by fire from heaven. When therefore we ſuffer any thing from men, be it never ſo unjuſtly in reſpect of them, we are yet to confeſs it is moſt juſt in reſpect of God; and therefore, inſtead of looking upon them with rage and revenge as the common cuſtom of the world is, we are to look up to God, acknowledge his juſtice in the affliction, begging his pardon moſt earneſtly for thoſe things which have provoked him to ſend it, and patiently and thankfully bear it, till he ſhall ſee fit to remove it, ſtill ſaying with *Job*, *Bleſſed be the name of the Lord.* *In all ſorts of ſufferings.*

9. BUT I told you, humility contained in it a ſubmiſſion not only to his will but alſo to his wiſdom; that is, to acknowledge him infinitely wiſe, and therefore that whatever he doth is beſt and fitteſt to be done. And this we are to confeſs both in his commands, and in his diſpoſing and ordering of things. Firſt, whatſoever he commands us either to believe or do, we are to ſubmit to his wiſdom in both; to believe whatſoever he bids us believe, how impoſſible ſoever it ſeems to our ſhallow underſtandings; and to do whatever he commands us to do, how contrary ſoever *Submiſſion to God's wiſdom.* *In his commands.*

ſoever it be to our fleſhy reaſon or humour; and in both to conclude, that his commands are moſt fit and reaſonable, however they may appear to us.

In his diſpoſals. 10. SECONDLY, We are to ſubmit to his wiſdom in reſpect of his diſpoſal and ordering of things; to acknowledge he diſpoſes all things moſt wiſely, and that not only in what concerns the world in general, but alſo in what concerns every one of us in particular; ſo that what condition ſoever he puts us in, we are to aſſure ourſelves it is that which is beſt for us, ſince he chooſes it for us, who cannot err. And therefore never to have impatient deſires of any thing in this world, but to leave it to God to fit us with ſuch an eſtate and condition, as he ſees beſt for us, and there let us quietly and contentedly reſt; yea, though it be ſuch as of all others we ſhould have leaſt wiſhed for ourſelves. And this ſurely cannot but appear very reaſonable to any that hath humility; for that having taught him, that God is infinitely wiſe, and he very fooliſh; he can never doubt, but that it is much more for his good that God ſhould chooſe for him, than he for himſelf; even as it is much more for the child's good to have the parent chooſe for it, than to be left to thoſe ſilly choices it would make for itſelf. For how many times would it cut, and burn, and miſchief itſelf if it might have every thing it deſires? And ſuch children are we; we many times eagerly deſire thoſe things which would undo us, if we had them. Thus many times we wiſh for wealth, and honour, and beauty, and the like, when, if we had them, they would only prove ſnares to us, we ſhould be drawn into ſin by them. And this God, who knows all things, ſees, though we do not, and therefore often denies us thoſe things which he ſees will tend to our miſchief; and it is his abundant mercy that he doth ſo. Let us therefore, whenever we are diſappointed of any of our aims and wiſhes, not only patiently, but joyfully ſubmit to it, as knowing that it is certainly beſt for us, it being choſen by the unerring wiſdom of our heavenly Father.

Honour. 11. A SEVENTH duty to God is *Honour*, that is, the paying him ſuch a reverence and reſpect as belongs to ſo great a Majeſty. And this is either inward or outward. The inward is the exalting him in our hearts, having always the higheſt and moſt excellent eſteem of him. The outward is the manifeſting

and

and ſhewing forth that inward; and that is firſt, general, in the whole courſe of our lives, the living like men that do indeed carry that high eſteem of God. Now you know, if we bear any ſpecial reverence but to a man, we will be careful not to do any foul or baſe thing in his preſence; and ſo, if we do indeed honour God, we ſhall abhor to do any unworthy thing in his ſight. But God ſees all things, and therefore there is no way to ſhun the doing it in his ſight, if we do it at all; therefore, if we do thus reverence him, we muſt never at any time do any ſinful thing.

Several ways of honouring God.

12. BUT beſides this general way of honouring God, there are many particular acts by which we may honour him, and theſe acts are divers, according to the ſeveral particulars about which they are exerciſed. For we are to pay this honour not only immediately to himſelf, but alſo by a due eſtimation and account of all thoſe things that nearly relate or belong to him. Thoſe are eſpecially ſix; Firſt, his Houſe; Secondly, his Revenue or Income (as I may ſay); Thirdly, his Day; Fourthly, his Word; Fifthly, his Sacrament; and Sixthly, his Name: And every one of theſe is to have ſome degree of our reverence and eſteem.

In his Houſe.

13. FIRST, his Houſe, that is, the Church, which being the place ſet apart for his publick worſhip, we are to look on it, though not as holy in reſpect of itſelf, yet in reſpect of its uſe, and therefore muſt not profane it by employing it to uſes of our own. This Chriſt hath taught us by that act of his, *Matth.* xxi. 12. in driving the buyers and ſellers out of the temple, ſaying, *My houſe is called the houſe of Prayer*: And again, *John* ii. 16. *Make not my Father's houſe a houſe of merchandize*. By which it is clear, churches are to be uſed only for the ſervice of God; and we are to make that the only end of our coming thither, and not to come to church as to a market, to make bargains, or diſpatch buſineſs with our neighbours, as is too common among many. But whenever thou entereſt the Church, remember that it is the houſe of God, a place where he is in an eſpecial manner preſent, and therefore take the counſel of the wiſe man, *Eccleſ.* v. 1. and *keep thy foot when thou goeſt into the houſe of God*; that is, behave thyſelf with that godly

godly awe and reverence, which belongs to that great Majesty thou art before. Remember that thy business there is to converse with God, and therefore shut out all thoughts of the world, even of thy most lawful business, which, though they be allowable at another time, are here sinful. How fearful a guilt is it then to entertain any such thoughts as are in themselves wicked? It is like the treason of *Judas*, who pretended indeed to come and kiss his master, but brought with him a band of soldiers to apprehend him, *Matt.* xxvi. We make shew in our coming to church, of serving and worshipping God; but we bring with us a train of his enemies to provoke and despise him. This is a wickedness that may outvie the profaneness of these days, in turning churches into stables: for sinful and polluted thoughts are much the worse sort of beasts.

His possessions. 14. THE second thing to which respect belongs, is his revenue or income; that is whatsoever is his peculiar possessions, set apart for the maintenance of those that attend his service: Those were the priests in time of the law, and ministers of the gospel now with us. And whatever is thus set apart, we must look on with such respect as not to dare to turn it to any other use. Of this sort some are the free-will offerings of men, who have sometimes of their own accord given some of their goods or lands to this holy use; and whatsoever is so given, can neither by the person that gave, nor any other, be taken away without that great sin of sacrilege.

15. BUT besides these, there was among the *Jews*, and hath always been in all christian nations, something allotted by the law of the nation for the support and maintenance of those that attend the service of God. And it is but just and necessary it should be so, that those who, by undertaking that calling, are taken off from the ways of gaining a livelihood in the world, should be provided for by them whose souls they watch over. And therefore it is most reasonable, which the Apostle urges in this matter: 1 *Cor.* ix. 11. *If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?* that is, it is most unreasonable for men to grudge the bestowing a few carnal things, the outward necessaries of this temporal life, on them from whom they receive spiritual things, even instruction

inſtruction and aſſiſtance towards the obtaining of an eternal life.

16. Now whatſoever is thus appointed for this uſe, may by no means be employed to any other. And therefore thoſe tithes which are here by law allotted for the maintenance of the miniſtry, muſt by no means be kept back, nor any tricks or ſhifts uſed to avoid the payment, either in whole or in part. For, firſt, it is certain, that it is as truly theft as any other robbery can be, miniſters having right to their tithes by the ſame law which gives any other man right to his eſtate. But then, ſecondly, it is another manner of robbery than we think of, it is a robbing of God, whoſe ſervice they were given to maintain; and that you may not doubt the truth of this, it is no more than God himſelf hath ſaid of it, *Mal.* iii. 8. *Will a man rob God? yet ye have robbed me; yet ye ſay, Wherein have we robbed thee? In tithes and offerings.* Here it is moſt plain, that in God's account the with-holding tithes is a robbing of him. And if you pleaſe, you may in the next verſe ſee what the gain of this robbery amounts to, *Ye are curſed with a curſe.* A curſe is all is gotten by it: and common experience ſhews us, that God's vengeance doth in a remarkable manner purſue this ſin of ſacrilege, whether it be that of withholding tithes, or the other of ſeizing on thoſe poſſeſſions, which have been voluntarily conſecrated to God. Men think to enrich themſelves by it, but it uſually proves directly contrary; this unlawful gain becomes ſuch a canker in the eſtate, as often eats out even that we had a juſt title to. And therefore if you love (I will not ſay your ſouls, but) your eſtates, preſerve them from that danger by a ſtrict care never to meddle with any thing ſet apart to God.

The great ſin of Sacrilege.

The Puniſhment of it.

17. A THIRD thing wherein we are to expreſs our reverence to God, is the hallowing of the times ſet apart for his ſervice. He who hath given all our time, requires ſome part of it to be paid back again, as a rent or tribute of the whole. Thus the *Jews* kept holy the ſeventh day, and the *Chriſtians* the *Sunday*, or *Lord's Day*: the *Jews* were in their Sabbath eſpecially to remember

The Times for his Service.

Lord's Day.

member the creation of the world, and we in ours the reſurrection of Chriſt, by which a way is made for us into that better world we expect hereafter. Now this day thus ſet apart, is to be employed in the worſhip and ſervice of God; and that firſt, more ſolemnly and publickly in the congregation, from which no man muſt then abſent himſelf without a juſt cauſe: And ſecondly, privately at home, in praying with, and inſtructing our families; or elſe in the yet more private duties of the cloſet, a man's own private prayers, reading, meditation, and the like.

AND that we may be at leiſure for theſe, a reſt from all worldly buſineſs is commanded; therefore let no man think that a bare reſt from labour is all that is required of him on the *Lord's Day*; but the time which he ſaves from the works of his calling, he is to lay out on thoſe ſpiritual duties. For the *Lord's Day* was never ordained to give us pretence for idleneſs, but only to change our employment from worldly to heavenly; much leſs was it meant, that by our reſt from our callings we ſhould have more time free to beſtow upon our ſins, as too many do, who are more conſtant on that day at the *ale-houſe* than the *church*. But this reſt was commanded, firſt to ſhadow out to us that reſt from ſin, which we are bound to all the days of our lives. And ſecondly, to take us off from our worldly buſineſs, and to give us time to attend the ſervice of God, and the need of our ſouls.

18. AND ſurely, if we rightly conſider it, it is a very great benefit to us, that there is ſuch a ſet time thus weekly returning for that purpoſe. We are very intent and buſy upon the world, and if there were not ſome ſuch time appointed to our hands, it is to be doubted we ſhould hardly allot any ourſelves; and then what a ſtarved condition muſt theſe poor ſouls of ours be in, that ſhall never be afforded a meal. Whereas now there is a conſtant diet provided for them: Every *Sunday*, if we will conſcionably employ it, may be a feſtival day to them, may bring them in ſuch ſpiritual food, as may nouriſh them to eternal life. We are not to look on this day with grudging, like thoſe in *Amos*, chap. viii. 5. who aſk, *When will the ſabbath be gone, that we may ſet forth wheat?* as if that time were utterly loſt, which were taken from our worldly buſineſs. But we are to conſider it as the gainfuleſt, as the joyfuleſt day of the week,

week, a day of harveſt, wherein we are to lay up in ſtore for the whole week, nay for our whole lives.

19. BUT beſides this of the weekly *Lord's Day*, there are other times which the Church hath ſet apart for the remembrance of ſome eſpecial mercies of God, ſuch as the *birth* and *reſurrection of Chriſt*, the deſcent of the *Holy Ghoſt*, and the like: and theſe days we are to keep in that manner which the church hath ordered; to wit, in the ſolemn worſhip of God, and in particular thankſgiving for that ſpecial bleſſing we then remember. And ſurely whoever is truly thankful for thoſe rich mercies, cannot think it too much to ſet apart ſome few days of the year for that purpoſe. *The Feaſts of the Church.*

BUT then we are to look that our feaſts be truly ſpiritual, by employing the day thus holily, and not make it an occaſion of intemperance and diſorder, as too many do, who conſider nothing in *Chriſtmas*, and other good times, but the good cheer and jollity of them: for that is doing deſpite, inſtead of honour, to Chriſt, who came to bring all purity and ſoberneſs into the world; and therefore muſt not have that coming of his remembered in any other manner.

20. OTHER days there are alſo ſet apart in memory of the *Apoſtles*, and other *Saints*, wherein we are to give hearty thanks to God, for his Graces in them; particularly, that they were made inſtruments of revealing to us *Chriſt Jeſus*, and the way of ſalvation, as you know the Apoſtles were by their preaching throughout the world. And then farther, we are to meditate on thoſe examples of holy life they have given us, and ſtir up ourſelves to the imitation thereof. And whoever does uprightly ſet himſelf to make theſe uſes of theſe ſeveral holidays, will have cauſe, by the benefit he ſhall find from them, to thank and not to blame the church for ordering them.

21. ANOTHER ſort of days there are, which we are likewiſe to obſerve, and thoſe are days of faſting and humiliation; and whatever of this kind the Church enjoins, whether conſtantly at ſet times of the year, or upon any ſpecial and more ſudden occaſion, we are to obſerve in ſuch manner as ſhe directs; that is, not only by a bare abſtaining from meat, which is only the body's puniſhment: but in afflicting our ſouls, humbling them deeply before God, *The Faſts.*

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in a hearty confeſſing and bewailing of our own, and the nation's ſins, and earneſt prayer for God's pardon and forgiveneſs, and for the turning away of thoſe judgments which thoſe ſins have called for; but above all, in *turning ourſelves from our ſins, looſing the bands of wickedneſs*, as *Iſaiah* ſpeaks, chap. lviii. 6. and exerciſing ourſelves in works of mercy, *dealing out bread to the hungry*, and the like, as it there follows.

God's word. 22. FOURTHLY, WE are to expreſs our reverence to God, by honouring his Word; and this we muſt certainly do, if we do indeed honour him, there being no ſurer ſign of our deſpiſing any perſon than the ſetting light by what he ſays to us; as on the contrary, if we value one, every word he ſpeaks will be of weight with us. Now this word of God is expreſsly contained in the holy Scriptures, the *Old* and *New Teſtament*, where he ſpeaks to us to ſhew us his will, and our duty. And therefore to this word of his we are to bear a wonderful reſpect, to look upon it as the rule by which we muſt frame all the actions of our life; and to that end, to ſtudy it much, to read it as often as we can, if it may be, never to let a day paſs us without reading, or hearing ſome part of it read.

The Holy Scriptures.

23. BUT then that is not all, we muſt not only read, but we muſt mark what we read, we muſt diligently obſerve what duties there are which God commands us to perform, what faults there are which God there charges us not to commit, together with the rewards promiſed to the one, and the puniſhment threatened to the other. When we have thus marked, we muſt lay them up in our memory, not ſo looſely and careleſsly, that they ſhall preſently drop out again; but we muſt ſo faſten them there, by often thinking and meditating on them, that we may have them ready for our uſe. Now that uſe is the directing of our lives; and therefore, whenever we are tempted to the committing of any evil, we are then to call to mind, This is the thing which in ſuch a Scripture is forbidden by God, and all his vengeances threatened againſt it; and ſo in like manner, when any opportunity is offered us of doing good, to remember, This is the duty which I was exhorted to in ſuch a Scripture, and ſuch glorious rewards promiſed to the doing of it; and by theſe conſiderations

conſiderations ſtrengthen ourſelves for the reſiſting of the evil, and performance of the good.

24. BUT beſides this of the written word, it hath pleaſed God to provide yet farther for our inſtruction by his *Miniſters*, whoſe office it is to teach us God's will, not by ſaying any thing contrary to the written word, (for whatſoever is ſo, can never be God's will,) but by explaining it, and making it eaſier to our underſtandings, and then applying it to our particular occaſions; and exhorting and ſtirring us up to the practice of it, all which is the end at which firſt their catechizing, and then their preaching aimeth: And to this we are to bear alſo a due reſpect, by giving diligent heed thereunto, not only being preſent at catechizing, and ſermons, and either ſleep out the time, or think of ſomewhat elſe, but carefully marking what is ſaid to us. And ſurely if we did but rightly conſider how much it concerns us, we ſhould conclude it very reaſonable for us to do ſo.

FOR firſt, as to that of *catechizing*, it is the laying the foundation upon which all Chriſtian practice muſt be built; for that is the teaching us our duty, without which it is impoſſible for us to perform it. And though it is true, that the ſcriptures are the fountains, from whence this knowledge of duty muſt be fetched, yet there are many who are not able to draw it from this fountain themſelves, and therefore it is abſolutely neceſſary it ſhould be thus brought to them by others. *Catechizing.*

26. THIS catechizing is generally looked on as a thing belonging only to the youth, and ſo indeed it ought, not becauſe the oldeſt are not to learn, if they be ignorant, but becauſe all children ſhould be ſo inſtructed, that it ſhould be impoſſible for them to be ignorant when they come to years. And it nearly concerns every parent, as they will free themſelves from the guilt of their children's eternal undoing, that they be careful to ſee them inſtructed in all neceſſary things; to which purpoſe, it will be fit early to teach them ſome ſhort catechiſm; of which ſort none ſo fit as the church catechiſm; yet are they not to reſt on theſe endeavours of their own, but alſo to call in the Miniſter's help, that he may build them up farther in Chriſtian knowledge.

27. BUT, alas! it is too ſure that parents have very much neglected this duty; and by that means it is, that ſuch multitudes of men and women, that are called Chriſtians, know no more of Chriſt, or any thing that concerns their own ſouls, than the mereſt heathens.

28. BUT although it were their parents fault that they were not inſtructed when they were young, yet it is now their own, if they remain ſtill ignorant; and it is ſure it will be their own ruin and miſery, if they wilfully continue ſo. Therefore, whoever he be, of what age or condition ſoever, that is in this ignorant ſtate, or in any ſuch degree of it, that he wants any part of neceſſary ſaving knowledge, let him, as he loves his ſoul, as ever he would eſcape eternal damnation, ſeek out for inſtruction, and let no fear of ſhame keep any from it. For, firſt, it is certain the ſhame belongs only to the wilful continuing in ignorance, to which the deſire of learning is ſtrictly contrary, and is ſo far from ſhameful, that it is a moſt commendable thing, and will be ſure to be accounted by all wiſe and good men. But, ſecondly, ſuppoſe ſome profane ſenſeleſs people ſhould deride it, yet ſure that ſhame were in all reaſon to be undergone joyfully, rather than venture on that confuſion of face, which will at the day of judgment befall thoſe, who, to avoid a little falſe ſhame amongſt men, have gone on in a wilful ignorance of their duty; which ignorance will be ſo far from excuſing any ſins they ſhall commit, that it adds one great and heavy ſin to all the reſt, even the deſpiſing that knowledge which is offered to them. How heinous a ſin that is, you may learn in the firſt chapter of the *Proverbs*; where *hating knowledge*, ver. 29. is ſaid to be the thing that draws down thoſe ſad vengeances fore-mentioned, even God's forſaking men, laughing at their calamity inſtead of helping them; which is, of all other conditions in the world, the moſt miſerable; and ſurely they are madly deſperate that will run themſelves into it.

29. As for thoſe who have already this foundation laid by the knowledge of the grounds of the Chriſtian Religion, there is yet for them a farther help provided by preaching. And if is no more than needs, for God knows, thoſe that underſtand their duty well enough are too apt to forget it, nay, ſometimes by the violence of their own luſts, to tranſgreſs it,

Preaching.

even when they do remember it; and therefore it is very useful we should be put in mind of it, to prevent our forgetting, and also often exhorted and assisted to withstand those lusts which draw us to those transgressions. And to these purposes preaching is intended, first to warn us to be upon our guard against our spiritual enemy, and then to furnish us with weapons for the fight; that is, such means and helps as may best enable us to beat off temptations, and get the victory over them.

30. SINCE therefore this is the end of preaching, we must not think we have done our duty when we have heard a sermon, though never so attentively, but we must lay up in our hearts those instructions and advice we there meet with, and use them faithfully, to that end of overcoming our sins. Therefore, whenever thou comest to the physician of thy soul, do as thou wouldst with the physician of thy body: thou comest to him not only to hear him talk and tell thee what will cure thee, but also to do according to his directions; and if thou dost not so here, thou art as vain as he that expects a bare receipt from his doctor shall cure him, though he never make use of it. Nay, thou art much more vain and ridiculous; for that, though it do him no good, will do him no harm; he shall never be the worse for having been taught a medicine, though he use it not: But in these spiritual receipts it is otherwise; if we use them not to our good, they will do us a great deal of harm; they will rise up in judgment against us, and make our condemnation so much the heavier. Beware therefore not to bring that danger upon thyself, but when thou hast heard a sermon, consider with thyself what directions there were in it for enabling thee to eschew evil, or to do good. And if there were any thing especially concerning thine own bosom sin, lay that close to thy heart, and all the week after make it matter of meditation: think of it even whilst thou art at thy work, if thou wanteſt other time; and not only think of it, but set to the practice of it; do what thou wert advised to, for the subduing sins, and quickening grace in thee. Finally, look carefully to practise the counsel of the Apostle, *James* i. 22. *Be ye doers of the word, and not hearers only, deceiving your ownselves.* To hope for good from the word without doing of it, is, it seems, nothing but a deceiving ourselves; let us never therefore measure our godliness by the num-

ber of ſermons which we hear, as if the hearing many were the certain mark of a good chriſtian; but by the ſtore of fruit we bring forth by them, without which all our hearing will ſerve but to bring us into that heavier portion of ſtripes which belongs to him that *knows his maſter's will, and doth it not*, Luke xii. 47. But this reverence which is due to preaching, we muſt not pay to all that is now-a-days called ſo; for God knows there are many *falſe prophets gone out into the world*, as the Apoſtle ſpeaks, 1 *John* iv. 1. And now, if ever, is that advice of his neceſſary, To *try the ſpirits whether they be of God*. But what I have ſaid, I mean only of the preaching of thoſe who firſt have a lawful calling to the office, and ſecondly frame their doctrine according to that right rule, the written word of God. But if any man ſay, he is not able to judge whether the doctrine be according to the word, or no, let him at leaſt try it by the common known rules of duty which he doth underſtand: and if he find it a doctrine giving men liberty to commit thoſe things which are by all acknowledged ſins, ſuch as rebellion, injuſtice, unmercifulneſs, uncleanneſs, or the like, he may conclude it is utterly contrary to God and his Word, and then abhorrence, and not reverence, belongs to it.

The Sacraments.

31. FIFTHLY, We are to expreſs our honouring of God by reverencing his Sacraments: Thoſe are two, *Baptiſm*, and the *Supper of the Lord*. And this we are to do firſt, by our high eſteem of them; ſecondly, by our reverent uſage of them; we are firſt to prize them at a high rate, looking on them as the inſtruments of bringing to us the greateſt bleſſings we can receive. The firſt of them, Baptiſm, that enters us into covenant with God, makes us members of Chriſt, and ſo give us right to all thoſe precious benefits that flow from him, to wit, pardon of ſins, ſanctifying grace, and heaven itſelf, upon condition we perform our parts of the covenant. And as for the Lord's Supper, that is not only a ſign and remembrance of Chriſt, and his death, but it is actually the giving Chriſt, and all the fruits of his death, to every worthy receiver; and therefore there is a moſt high eſtimation and value due to each of them.

Of Baptiſm.

32. AND not only ſo, but in the ſecond place, we muſt ſhew our reverence in our uſage

uſage of them, and that *firſt*, before; *ſecondly*, at; *thirdly*, after the time of receiving them. It is true, that the Sacrament of Baptiſm being adminiſtered to us, when we are infants, it is not to be expected of us that we ſhould in our own perſons do any thing, either before, or at the time of receiving it; thoſe performances were ſtrictly required of all perſons who were baptized when they were of years: But for us it ſuffices to give us this right of Baptiſm, that we are born within the pale of the church, that is of chriſtian parents; and all that is required at that time is, what we can only perform by others, they in our ſtead promiſing that when we come to years, we will perform our part of the covenant. But by how much the leſs we are then able to do ſo much, the greater bond lies on us to perform thoſe after duties required of us, by which we are to ſupply the want of the former.

The Vow of Baptiſm.

33. Now if you would know what thoſe duties are, look over thoſe promiſes which your godfathers and godmothers then made in your name, and you may then learn them. I cannot give you them in a better form, than that of our *Church Catechiſm*, which tells us, *That our godfathers and godmothers did promiſe and vow three things in our names*, firſt, *that we ſhould renounce the devil and all his works, the pomps and vanities of this wicked world, and all the ſinful luſts of the fleſh.* Where by the devil is meant, firſt, the worſhipping of all falſe gods, which is indeed but worſhipping the devil, a ſin which, at the time of Chriſt's coming into the world, was very common, moſt part of mankind then living in that vile idolatry. And therefore, when baptiſm was firſt ordained, it was but needful to make the forſaking of thoſe falſe gods a principal part of the vow. And though thoſe falſe worſhips are now much rarer, yet there was one ſpecial part of them, which may be feared to be yet too common among us, and that is, all ſorts of uncleanneſs; which though we do not make ceremonies of our religion, as the heathens did of theirs, yet the committing thereof is a moſt high provocation in God's eyes, ſuch as drew him to deſtroy *whole cities with fire and brimſtone*, as you may read, *Gen.* xix. nay the *whole world with water*, Gen. vi. and will not fail to bring down judgements, and ſtrange ones, on any that continue therein:

and therefore the forſaking of them well deſerves to be looked on as an eſpecial part of this promiſe. Beſides this, all dealing with the devil is here vowed againſt, whether it be by practiſing witchcraft ourſelves, or conſulting with thoſe that do, upon any occaſion whatever, as the recovery of our health, our goods, or whatever elſe; for this is a degree of the former ſin; it is the forſaking of the Lord, and ſetting up the devil for our God, whilſt we go to him in our need for help.

34. BUT we alſo renounce all the works of the devil; and thoſe are either in general all thoſe that the devil tempts us to, or elſe thoſe particular kinds of ſin which have moſt of his image on them; that is, thoſe whom he himſelf moſt practiſes, ſuch as pride (which brought him from being an angel of light, to the accurſed condition he is now in) and lying; he is, as our Saviour ſaith, *John* viii. 44. *a liar and the father of it*; and ſuch alſo are malice and envy, eſpecially killing and deſtroying of others, for he was *a murderer from the beginning*; John viii. 44. But above all, there is nothing wherein we become ſo like him, as in tempting and drawing others to ſin, which is his whole trade and buſineſs; and if we make it any part of ours, we become like that *roaring lion, that goes about ſeeking whom he may devour*, 1 Pet. v. 8.

35. THE ſecond thing we vow to forſake, is the *pomps and vanities of this wicked world*. By the pomps and vanities there are ſeveral things meant; ſome of them ſuch as were uſed by the heathens, in ſome unlawful ſports of theirs, wherein we are not now ſo much concerned, there being none of them remaining among us; but beſides that there is meant all exceſs, either in diet, or ſports, or apparel, when we keep not thoſe due meaſures, which either, by the general rules of ſobriety, or the particular circumſtances of our qualities and callings, we are bound to. Next by the wicked world we may underſtand, firſt, the wealth and greatneſs of the world, which though we do not ſo totally renounce, that it is unlawful for a Chriſtian to be either rich or great, yet we thus far promiſe to forſake them, that we will not ſet our hearts upon them, nor either get or keep them by the leaſt unlawful means. Secondly, by the wicked world, we may underſtand the companies and cuſtoms of the world, which, ſo far as they are wicked, we here renounce; that is, we promiſe never to be drawn

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by company to the commission of a sin, but rather to forsake the most delightful company, than to be ensnared by it; nor yet by custom, but rather venture the shame of being thought singular, ridiculous persons, walk as it were in a path by ourselves, than put ourselves into that *broad way that leads to destruction*, by giving ourselves over to any sinful custom, how common soever it be grown. If this part of our vow were but thoroughly considered, it would arm us against most of the temptations the world offers us, company and custom being the two special instruments by which it works on us.

36. A THIRD thing we renounce is all the *sinful lusts of the flesh*; where the flesh is to be understood in that sense wherein the Scripture often uses it, for the fountain of all disordered affections. For though those unclean desires, which we ordinarily call the lusts of the flesh, are here meant, yet they are not the only things here contained, there being divers other things which the Scripture calls the *works of the flesh*. I cannot better inform you of them, than by setting down the list St. *Paul* gives of them, *Gal.* v. 19, 20, 21. *Now the works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like.* This, with those other descriptions you will find scattered in several places of Scripture, will shew you there are many things contained under this part of your vow, the forsaking all the sinful lusts of the flesh.

37. THE second thing our Godfathers and Godmothers promised for us, was, That we *should believe all the articles of the christian faith*. These we have summed up together in that which we call the *Apostles Creed*, which, since we promise to believe, we are supposed also to promise to learn them, and that not only the words, but likewise the plain sense of them; for who can believe what he either never heard of, or knows not any thing of the meaning of it? Now, by this believing is meant not only the consenting to the truth of them, but also the living like them that do believe: As for example, our believing that God created us, should make us live in that subjection and obedience to him, which becomes creatures to their Creator; the believing that Christ re-

deemed us, ſhould make us yield up ourſelves to him as his purchaſe, to be diſpoſed wholly by him, and employed only in his ſervice. The believing a judgment to come, ſhould give us care ſo to walk, that we may not be condemned in it. And our believing the life everlaſting ſhould make us diligent, ſo to employ our ſhort moment of time here, that our everlaſting life may be a life of joy, not of miſery, to us. In this manner, from all the articles of the creed, we are to draw motives to confirm us in all Chriſtian practice; to which end it is that our learning and believing of them tends, and therefore, without it, we are very far from making good this part of our vow, the *believing all the articles of the Chriſtian faith*.

38. THE laſt part of our vow is, that *we ſhould keep God's holy will and commandments, and walk in the ſame all the days of our lives*. Where *by the keeping God's holy will and commandments* is meant our doing of all thoſe things, which he hath made known to us to be his will we ſhould perform; wherein he hath given us his holy word to inſtruct us, and teach us, what it is that he requires of us: and how he expects that we ſhould faithfully do it, without favouring ourſelves in the breach of any one of his commands. And then in this entire obedience we muſt walk *all the days of our lives*; that is, we muſt go on in a conſtant courſe of obeying God; not only fetch ſome few ſteps in his ways, but walk in them, and that not for ſome part of our time, *but all the days of our lives*, never turn out of them, but go on conſtantly in them, as long as we live in this world.

The ſtrict obligation of this View of Baptiſm.

39. HAVING now thus briefly explained to you this vow made at your Baptiſm, all I ſhall add concerning it is, only to remember you how nearly you are concerned in the keeping it: And that firſt, in reſpect of juſtice; ſecondly, in reſpect of advantage and benefit. That you are in juſtice bound to it, I need ſay no more, but that it is a promiſe, and you know juſtice requires of every man the keeping of his promiſe. But then this is of all other promiſes the moſt ſolemn and binding; for it is a vow, that is, a promiſe made to God, and therefore we are not only unjuſt but foreſworn, whenever we break any part of it.

40. BUT,

40. BUT, ſecondly, we are alſo highly concerned to keep it, in reſpect of our own benefit. I told you before, that baptiſm entered us into covenant with God; now a covenant is made up of two parts, that is ſomething promiſed by the one party, and ſomething by the other of the parties that make the covenant, and if one of them break his part of the covenant, that is, perform not what he hath agreed to, he can in no reaſon look that the other ſhould make good his. And ſo it is here, God doth indeed promiſe thoſe benefits before-mentioned, and that is his part of the covenant. But then we alſo undertake to perform the ſeveral things contained in this vow of baptiſm, and that is our part of it; and unleſs we do indeed perform them, God is not tied to make good his, and ſo we forfeit all thoſe precious benefits and advantages, we are left in that natural and miſerable eſtate of ours, *children of wrath, enemies to God, and heirs of eternal damnation.* And now, what can be the pleaſure that any, or all, ſins can afford us, that can make us the leaſt degree of recompenſe for ſuch a loſs, the loſs of God's favour and grace here, and the loſs of our own ſouls hereafter? for as our Saviour ſaith, *Mark* viii. 36. *What ſhall it profit a man if he ſhould gain the whole world, and loſe his own ſoul?* Yet this mad bargain we make, whenever we break any part of this our vow of baptiſm. It therefore moſt nearly concerns us to conſider ſadly of it, to remember that every ſin we commit is a direct breach of this our vow; and therefore when thou art tempted to any ſin, ſeem it never ſo light, ſay not of it, as *Lot* did of *Zoar*, Gen. xix. 20. *Is it not a little one?* But, conſider, that whatever it is, thou haſt in thy baptiſm vowed againſt it; then be it never ſo little, it draws a great one at the heels of it, no leſs than that of being forſworn, which whoever commits, God hath in the third commandment pronounced, *He will not hold him guiltleſs.* And that we may the better keep this vow, it will be very uſeful often to repeat to ourſelves the ſeveral branches of it, that ſo we may ſtill have it ready in our minds to ſet againſt all temptations; and ſurely it is ſo excellent a weapon, that if we do not either caſt it aſide, or uſe it very negligently, it will enable us, by God's help, to put to flight our ſpiritual adverſary. And this is that reverence we are to pay to this firſt ſacrament, that of baptiſm.

SUNDAY III.

Of the Sacrament of the Lord's Supper: Of Preparation before, as Examination: Of Repentance, Faith, Obedience: Of Duties to be done at the receiving, and afterwards, &c.

The Lord's Supper.

Sect. 1. NOW follows the reverence due to the *Sacrament* of the *Lord's Supper*; and in this I muſt follow my firſt diviſion, and ſet down, firſt, what is to be done before; ſecondly at; and thirdly, after the time of receiving; for in this ſacrament we cannot be excuſed from any one of theſe, though in the former we are.

Things to be done before receiving.

2. AND firſt, for that which is to be done before, St. *Paul* tells us it is Examination, 1 *Cor.* xi. 28. *But let a man examine himſelf, and ſo let him eat of that Bread, and drink of that Cup.* But before I proceed to the particulars of this examination, I muſt in the general tell you, that the ſpecial buſineſs we have to do in this Sacrament, is to repeat and renew that covenant we made with God in our baptiſm; which we having many ways grievouſly broken, it pleaſes God in his great mercy to ſuffer us to come to the renewing of it in this Sacrament; which if we do in ſincerity of heart, he hath promiſed to accept us, and to give us all thoſe benefits in this, which he was ready to beſtow in the other Sacrament, if we had not by our own fault forfeited them. Since then the renewing of our covenant is our buſineſs at this time, it follows that theſe three things are neceſſary towards it. Firſt, that we underſtand what that covenant is; ſecondly, that we conſider what our breaches of it have been; and thirdly, that we reſolve upon a ſtrict obſervance of it for the reſt of our life. And the trying ourſelves in every one of theſe particulars, is that examination which is required of us before we come to this Sacrament.

Examination.

3. AND firſt we are to examine whether we underſtand what this covenant is; this is exceeding neceſſary, as being the foundation of both the other; for it is neither poſſible to diſcover our paſt ſins, nor to ſettle purpoſes againſt them for the future without it. Let this therefore be your firſt buſineſs, try whether you rightly underſtand

underſtand what that covenant is, which you entered into at your baptiſm; what be the mercies promiſed on God's part, and the duties on your's; and becauſe the covenant made with each of us in baptiſm, is only the applying to our particulars the covenant made by God in Chriſt with all mankind in general, you are to conſider whether you underſtand that; if you do not, you muſt immediately ſeek for inſtruction in it. And till you have means of gaining better, look over what is briefly ſaid in the entrance to this treatiſe concerning the Second Covenant, which is the foundation of that covenant, which God makes with us in our baptiſm. And becauſe you will there find that obedience to all God's commands is the condition required of us, and is alſo that which we expreſsly vow in our baptiſm, it is neceſſary you ſhould likewiſe know what thoſe commands of God are. Therefore if you find you are ignorant of them, never be at reſt till you have got yourſelf inſtructed in them, and have gained ſuch a meaſure of knowledge, as may direct you to do that *whole duty of man* which God required. And the giving thee this inſtruction is the only aim of this book, which the more ignorant thou art, the more earneſtly I ſhall intreat thee diligently to read. And if thou haſt heretofore approached to this holy Sacrament in utter ignorance of theſe neceſſary things, bewail thy ſin in ſo doing, but preſume not to come again, till thou haſt by gaining this neceſſary knowledge fitted thyſelf for it, which thou muſt haſten to do. For though no man muſt come to the Sacrament in ſuch ignorance; yet if he wilfully continue in it, that will be no excuſe to him for keeping from this holy table.

4. THE ſecond part of our examination is concerning our breaches of this covenant; and here thou wilt find the uſe of that knowledge I ſpake of. For there is no way of diſcovering what our ſins have been, but by trying our actions by that which ſhould be the rule of them, the law of God. When therefore thou ſetteſt to this part of examination, remember what are the ſeveral branches of thy duty, and then aſk thy own heart in every particular, how thou haſt performed it. And content not thyſelf with knowing in general, that thou haſt broken God's law, but do thy utmoſt to diſcover in what particulars thou haſt done ſo. Recall, as well as

Sins.

Several ſorts.

thou canſt, all the paſſages of thy life, and in each of them conſider what part of that duty hath been tranſgreſſed by it. And that not only in the groſſer act, but in word alſo, nay, even in thy moſt ſecret thoughts; for though man's law reaches not to them, yet God's doth; ſo that whatever he forbids in the act, he forbids likewiſe in the thought and deſires, and ſees them as clearly as our moſt publick acts. This particular ſearch is exceeding neceſſary; for there is no promiſe of forgiveneſs of any ſin, but only to him that confeſſeth and forſaketh it. Now to both theſe it is neceſſary that we have a diſtinct and particular knowledge of our ſins. For how can he either confeſs his ſin, that knows not his guilt of it; or how can he reſolve to forſake it, that diſcerns not himſelf to have formerly cleaved to it? Therefore we may ſurely conclude, that this examination is not only uſeful but neceſſary towards a full and compleat repentance; for he that does not take this particular view of his ſins, will be likely to repent but by halves, which will never avail him towards his pardon: Nothing but an entire forſaking of every evil way being ſufficient for that. But ſurely of all other times it concerns us, that when we come to the Sacrament, our repentance be full and compleat; and therefore this ſtrict ſearch of our own hearts, is then eſpecially neceſſary. For although it be true, that it is not poſſible by all our diligence to diſcover or remember every ſin of our whole lives; and though it be alſo true, that what is ſo unavoidably hid from us, may be forgiven without any more particular confeſſion than that of *David*, Pſ. cxix. 12. *Cleanſe thou me from my ſecret faults*; yet this will be no plea for us, if they come to be ſecret only, becauſe we are negligent in ſearching. Therefore take heed of deceiving thyſelf in this weighty buſineſs, but ſearch thy ſoul to the bottom, without which it is impoſſible that the wounds thereof ſhould ever be thoroughly cured.

5. AND as you are to enquire thus narrowly concerning the ſeveral ſorts of ſins, ſo alſo muſt you concerning the degrees of them; for there are divers circumſtances which increaſe and heighten the ſin. Of this ſort there are many; as firſt when we ſin againſt knowledge, that is, when we certainly know ſuch a thing to be a ſin, yet for the preſent pleaſure or profit (or whatever other motive) adventure on it. This is

by Chriſt himſelf adjudged to be a great heightening of the ſin. *He that knows his maſter's will and doth it not, ſhall be beaten with many ſtripes*, Luke xii. 47. Secondly, when we ſin with deliberation, that is, when we do not fall into it of a ſudden ere we are aware, but have time to conſider of it, this is another degree of the ſin. But, thirdly, a yet higher is, when we do it againſt the reſiſtance and checks of our own conſcience, when that at the time tells us, This thing thou oughteſt not to do; nay, lays before us the danger as well as the ſin of it, yet in ſpite of theſe admonitions of conſcience, we go on and commit the ſin; this is a huge increaſe of it, ſuch as will raiſe the leaſt ſin into a moſt high provocation. For it is plain, a ſin thus committed muſt be a wilful one; and then, be the matter of it never ſo light, it is moſt heinous in God's eyes. Nay, this is a circumſtance of ſuch force, that may make an indifferent action, that is in itſelf no ſin, become one. For though my conſcience ſhould err in telling me ſuch a thing were unlawful, yet, ſo long as I were ſo perſuaded, it were a ſin for me to do that thing; for in that caſe my will conſents to the doing a thing which I believe to be diſpleaſing to God, and God (who judges us by our wills, not underſtandings) imputes it to me as a ſin, as well as if the thing itſelf were unlawful. And therefore ſurely we may conclude, that any thing which is in itſelf ſinful, is made much more ſo, by being committed againſt the checks of conſcience. A fourth aggravation of a ſin, is when it hath often been repeated; for then there is not only the guilt of ſo many more acts, but every act grows alſo ſo much worſe, and more inexcuſable. We always judge thus in faults committed againſt ourſelves; we can forgive a ſingle injury more eaſily than the ſame when it hath been repeated; and the oftener it hath been ſo repeated, the more heinous we account it. And ſo ſurely it is in faults againſt God alſo. Fifthly, the ſins which have been committed after vows and reſolutions of amendment are yet more grievous; for that contains alſo the breaking of thoſe promiſes. Somewhat of this there is in every wilful ſin, becauſe every ſuch is a breach of that vow we make at baptiſm. But beſides that, we have ſince bound ourſelves by new vows, if at no other time, yet ſurely at our coming to the Lord's Supper, that being

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(as was formerly ſaid) purpoſely to repeat our vow of Baptiſm. And the more of theſe vows we have made, ſo much the greater is our guilt, if we fall back to any ſin we then renounced. This is a thing very well worth weighing, and therefore examine thyſelf particularly at thy approach to the ſacrament concerning thy breaches of former vows made at the holy table. And if upon any other occaſion, as ſickneſs, trouble of mind, or the like, thou haſt at any time made any other, call thyſelf to a ſtrict account how thou haſt performed them alſo, and remember that every ſin committed againſt ſuch vows, is, beſides its own natural guilt, a perjury likewiſe. Sixthly, a yet higher ſtep is, when a ſin hath been ſo often committed, that we are come to a cuſtom and habit of it: And this is indeed a high degree.

6. YET even of habits, ſome are worſe than others; as firſt, if it be ſo confirmed, that we are come to a hardneſs of heart, and have no ſenſe at all of the ſin: Or, ſecondly, if we go on in it againſt any extraordinary means uſed by God to reform us; ſuch as ſickneſs, or any other affliction, which ſeems to be ſent on purpoſe for our reclaiming. Or, thirdly, if all reproofs and exhortations, either of Miniſters or private Friends, work not on us, but either make us angry at our reprovers, or ſet us on defending the ſin. Or, laſtly, if this ſinful habit be ſo ſtrong in us, as to give us a love to the ſin, not only in ourſelves, but in others; if, as the Apoſtle ſaith, Rom. i. 32. *We do not only do the things, but take pleaſure in them that do them*, and therefore entice and draw as many as we can into the ſame ſins with us: Then it is riſen to the higheſt ſtep of wickedneſs, and is to be looked on as the utmoſt degree, both of ſin and danger. Thus you ſee how you are to examine yourſelves concerning your ſins, in each of which you are to conſider how many of theſe heightening circumſtances there have been, that ſo you may aright meaſure the heinouſneſs of them.

Humiliation. 7. NOW the end of this examination, is to bring you to ſuch a ſight of your ſins, as may truly humble you, make you ſenſible of your own danger that have provoked ſo great a Majeſty; who is able ſo ſadly to revenge himſelf upon you. And that will ſurely, even to the moſt carnal heart, appear a reaſonable ground of ſorrow. But that

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is not all; it muſt likewiſe bring you to a ſenſe and abhorrence of your baſeneſs and ingratitude, that have thus offended ſo good and gracious a God, that have made ſuch unworthy and unkind returns to thoſe tender and rich mercies of his. And this conſideration eſpecially muſt melt your hearts into deep ſorrow and contrition, the degree whereof muſt be in ſome meaſure anſwerable to the degree of your ſins. And the greater it is, provided it be not ſuch as ſhuts up the hope of God's mercy, the more acceptable it is to God, who hath promiſed not to *deſpiſe a broken and contrite heart*, Pſal. li. 17. And the more likely it will be alſo to bring us to amendment: For if we have once felt what the ſmart of a wounded ſpirit is, we ſhall have the leſs mind to venture upon ſin again.

8. FOR when we are tempted with any of the ſhort pleaſures of ſin, we may then out of our own experience ſet againſt them the ſharp pains and terrors of an accuſing conſcience, which will, to any that hath felt them, be able infinitely to outweigh them. Endeavour therefore to bring your ſoul to this melting temper, to this deep unfeigned ſorrow, and that not only for the danger you have brought upon yourſelf; for though that be a conſideration which may, and ought to work ſadneſs in us, yet where that alone is the motive of our ſorrow, it is not that ſorrow which will avail us for pardon; and the reaſon of it is clear, for that ſorrow proceeds only from the love of ourſelves, we are ſorry becauſe we are like to ſmart. But *Contrition.* the ſorrow of a true penitent muſt be joined alſo with the love of God, and that will make us grieve for having offended him, though there were no puniſhment to fall upon ourſelves. The way then to ſtir up this ſorrow in us, is firſt to ſtir up our love of God, by repeating to ourſelves the many gracious acts of his mercy towards us; particularly that of his ſparing us, and not cutting us off in our ſins. Conſider with thyſelf how many and how great provocations thou haſt offered him, perhaps in a continued courſe of many years wilful diſobedience, for which thou mighteſt with perfect juſtice have been ere this ſent quick into hell; nay, poſſibly thou haſt before thee many examples of leſs ſinners than thou art, who have been ſuddenly ſnatched away in the midſt of their ſins. And what cauſe canſt thou give, why

why thou haſt thus long eſcaped, but only becauſe his eye hath ſpared thee? And what cauſe of that ſparing, but his tender compaſſions towards thee, his unwillingneſs that thou ſhouldſt periſh? This conſideration, if it be preſſed home upon thy ſoul, cannot chooſe (if thy heart be not as hard as the nether mill-ſtone) but awake ſomewhat of love in thee towards this gracious, this long-ſuffering God; and that love will certainly make it appear to thee, that it is an *evil thing and bitter that thou haſt forſaken the Lord*, Jer. ii. 19. that thou haſt made ſuch wretched requitals for ſo great a mercy: it will make thee both aſhamed and angry at thyſelf, that thou haſt been ſuch an unthankful creature. But if the conſideration of this one ſort of mercy, God's forbearance only, be ſuch an engagement and help to this godly ſorrow, what will then be the multitude of thoſe other mercies which every man is able to reckon up to himſelf? And therefore let every man be as particular in it as he can, call to mind as many of them as he is able, that ſo he may attain to the greater degree of true contrition.

9. AND to all theſe endeavours muſt be added earneſt prayers to God, that he by his Holy Spirit would ſhew you your ſins, and ſoften your hearts, that you may thoroughly bewail and lament them.

Confeſſion. 10. TO this muſt be joined an humble confeſſion of ſins to God, and that not only in general, but alſo in particular, as far as your memory of them will reach; and that with all thoſe heightening circumſtances of them, which you have by the fore-mentioned examination diſcovered. Yea, even ſecret and forgotten ſins, muſt in general be acknowledged; for it is certain there are multitudes of ſuch: ſo that it is neceſſary for every one of us to ſay with *David*, Pſal. xix. 12. *Who can underſtand his errors? Cleanſe thou me from my ſecret faults.* When you have thus confeſſed your ſins with this hearty ſorrow, and ſincere hatred of them, you may then (and not before) be concluded to feel ſo much of your diſeaſe, that it will be ſeaſonable to apply the remedy.

Faith. 11. IN the next place therefore you are to look on him whom God *hath ſet forth to be the propitiation for our ſins*, Rom. iii. 25. *Even Jeſus Chriſt, that Lamb of God, which taketh away the ſins of the world*, John i. 29. and earneſtly beg of God, that by

by his moſt precious blood your ſins may be waſhed away; and that God would for his ſake be reconciled to you. And this you are to believe will ſurely be done, if you do for the reſt of your time forſake your ſins, and give yourſelves up ſincerely to obey God in all his commands. But without that, it is vain to hope any benefit from Chriſt or his ſufferings. And therefore the next part of your preparation muſt be the ſettling thoſe reſolutions of obedience, which I told you was the third thing you are to examine yourſelves of, before you approach the holy ſacrament.

Reſolutions of Obedience.

12. CONCERNING the particulars of this reſolution, I need ſay no more, but that it muſt anſwer every part and branch of our duty; that is, we muſt not only in general reſolve that we will obſerve God's commandments, but we muſt reſolve it for every commandment by itſelf, and eſpecially where we have found ourſelves moſt to have failed heretofore, there eſpecially to renew our reſolutions. And herein it nearly concerns us to look that theſe reſolutions be ſincere and unfeigned, and not only ſuch ſlight ones as people uſe out of cuſtom to put on at their coming to the ſacrament, which they never think of keeping afterwards. For this is a certain truth, that whoſoever comes to this holy table, without an entire hatred to every ſin, comes unworthily; and it is as ſure, that he that doth entirely hate all ſin, will reſolve to forſake it; for you know, forſaking naturally follows hatred; no man willingly abides with a thing or perſon he hates. And therefore he that doth not ſo reſolve, as that God the ſearcher of hearts may approve it as ſincere, cannot be ſuppoſed to hate ſin, and ſo cannot be a worthy receiver of that holy Sacrament. Therefore try your reſolutions thoroughly, that you deceive not yourſelves in them; it is your own great danger if you do: for it is certain you cannot deceive God, nor gain acceptation from him, by any thing which is not perfectly hearty and unfeigned.

Of the means.

13. NOW as you are to reſolve on this new obedience, ſo you are likewiſe to reſolve on the means which may aſſiſt you in the performance of it. And therefore conſider in every duty what are the means that may help you in it, and reſolve to make uſe of them, how uneaſy ſoever they be to your fleſh; ſo on the other ſide, conſider what things they

they are that are likely to lead you to ſin, and reſolve to ſhun and avoid them: This you are to do in reſpect to all ſins whatever, but eſpecially in thoſe whereof you have formerly been guilty. For there it will not be hard for you to find by what ſteps and degrees you were drawn into it, what company, what occaſion it was that enſnared you, as alſo to what ſort of temptations you are apteſt to yield. And therefore you muſt particularly fence yourſelf againſt the ſin, by avoiding thoſe occaſions of it.

14. BUT it is not enough that you reſolve you will do all this hereafter, but you muſt inſtantly ſet to it, and begin the courſe, by doing at the preſent whatſoever you have opportunity of doing. And there are ſeveral things which you may, nay, muſt do, at the preſent, before you come to the Sacrament.

Preſent renouncing of ſin.

15. As firſt, you muſt caſt off every ſin, not bring any one unmortified luſt with you to that table; for it is not enough to purpoſe to caſt them off afterwards, but you muſt then actually do it by withdrawing all degrees of love and affection from them; you muſt then give a bill of divorce to all your old beloved ſins, or elſe you are in no fit way to be married to Chriſt. The reaſon of this is clear; for this Sacrament is our ſpiritual nouriſhment: Now before we can receive ſpiritual nouriſhment, we muſt have ſpiritual life (for no man gives food to a dead perſon) but whoſoever continues not only in the act; but in the love of any one known ſin, hath no ſpiritual life, but is in God's account no better than a dead carcaſe, and therefore cannot receive that ſpiritual food. It is true, he may eat the bread and drink the wine, but he receives not Chriſt, but inſtead of him, that which is moſt dreadful; the Apoſtle will tell you what, 1 *Cor.* xi. 29. *He eats and drinks his own damnation.* Therefore you ſee how great a neceſſity lies on you, thus actually to put off every ſin before you come to this table.

Embracing Virtue.

16. And the ſame neceſſity lies on you for a ſecond thing to be done at this time, and that is, the putting your ſoul into a heavenly and chriſtian temper; by poſſeſſing it with all thoſe graces which may render it acceptable in the eyes of God. For when you have turned out Satan and his accurſed

accurſed train, you muſt not let your ſoul lie empty; if you do, Chriſt tells you, *Luke* xi. 26. he will *quickly return again, and your laſt eſtate ſhall be worſe than your firſt.* But you muſt by earneſt prayer invite into it the Holy Spirit, with his graces; or if they be in ſome degree there already, you muſt pray that he will yet more fully poſſeſs it, and you muſt quicken and ſtir them up.

17. As for example, you muſt quicken your humility, by conſidering your many and great ſins; your faith by meditating on God's promiſes to all penitent ſinners; your love to God, by conſidering his mercies, eſpecially thoſe remembered in the ſacrament, his giving Chriſt to die for us: and your love to your neighbour, nay, to your enemies, by conſidering that great example of his ſuffering for us that were enemies to him. And it is moſt particularly required of us, when we come to this table, that we copy out this pattern of his in a perfect forgiveneſs of all that have offended us; and not only forgiveneſs, but ſuch a kindneſs alſo, as will expreſs itſelf in all offices of love and friendſhip to them. *Quickening of graces.*

18. And if you have formerly ſo quite forgot that bleſſed example of his, as to do the direct contrary; if you have done any unkindneſs or injury to any perſon, then you are to ſeek forgiveneſs from him; and to that end, firſt acknowledge your fault, and ſecondly reſtore to him, to the utmoſt of your power, whatſoever you have deprived him of either in goods or credit. This reconciliation with our brethren, is abſolutely neceſſary towards the making any of our ſervices acceptable with God, as appears by that precept of Chriſt, *Matt.* v. 23, 24. *If thou bring thy gift to the altar, and there remembereſt that thy brother hath aught againſt thee, leave there thy gift before the altar, and go thy way; firſt be reconciled to thy brother, and then come and offer thy gift.* Where you ſee that, though the gift be already at the altar, it muſt rather be left there unoffered, than be offered by a man that is not at perfect peace with his neighbour. And if this charity be ſo neceſſary in all our ſervices, much more in this, where, by a joint partaking in the ſame holy myſteries, we ſignify our being united and knit, not only to Chriſt our head, but alſo to each other as fellow members. And *Charity.*

there-

therefore, if we come with any malice in our hearts, we commit an act of the higheſt hypocriſy, by making a ſolemn profeſſion in the Sacrament of that charity and brotherly love, whereof our hearts are quite void.

Devotion.

19. ANOTHER moſt neceſſary grace at this time is that of Devotion; for the raiſing whereof we muſt allow ourſelves ſome time to withdraw from our worldly affairs, and wholly to ſet ourſelves to this buſineſs of preparation; one very ſpecial part of which preparation lies in raiſing up our ſouls to a devout and heavenly temper. And to that it is moſt neceſſary that we caſt off all thoughts of the world, for they will be ſure as ſo many clogs to hinder our ſouls in their mounting towards heaven. A ſpecial exerciſe of this devotion is Prayer, wherein we muſt be very frequent and earneſt at our coming to the Sacrament, this being one great inſtrument whereby we muſt obtain all thoſe other graces required in our preparation. Therefore be ſure this be not omitted; for if we uſe never ſo much endeavour beſides, and leave out this, it is the going to work in your own ſtrength, without looking to God for his help, and then it is impoſſible you ſhould proſper in it: *For we are not able of ourſelves to think any thing, as of ourſelves, but our ſufficiency is of God*, 2 Cor. iii. 5. Therefore be inſtant with him ſo to aſſiſt you with his grace, that you may come ſo fitted to this holy table, that you may be partakers of the benefits there reached out to all worthy receivers.

Neceſſity of theſe graces.

20. THESE and all other ſpiritual graces our ſouls muſt be clothed with, when we come to this feaſt; for this is that wedding garment, without which whoſoever comes, is like to have the entertainment mentioned in the parable of him, who came to the marriage without a *wedding garment*, Matth. xxii. 13. *who was caſt into outer darkneſs, where is weeping and gnaſhing of teeth*: for though it is poſſible he may ſit it out at the preſent, and not be ſnatched from the table; yet St. *Paul* aſſures him, *he drinks damnation to himſelf*, and how ſoon it may fall on him is uncertain; but it is ſure it will, if repentance prevent it not; and as ſure that whenever it does come, it will be intolerable; *For who among us can dwell with everlaſting burnings?* Iſa. xxxiii. 14.

21. I

21. I SHALL add but one thing more concerning the things which are to be before the Sacrament, and that is, an advice, that if any perſon, upon a ſerious view of himſelf, cannot ſatisfy his own ſoul of his ſincerity; and ſo doubts whether he may come to the Sacrament, he do not reſt wholly on his own judgment in the caſe; for if he be a truly humbled ſoul, it is likely he may judge too hardly of himſelf; if he be not, it is odds, but if he be left to the ſatisfying his own doubts, he will quickly bring himſelf to paſs too favourable a ſentence. Or, whether he be the one or the other, if he come to the Sacrament in that doubt, he certainly plunges himſelf into farther doubts and ſcruples, if not into ſin: On the other ſide, if he forbear becauſe of it, if that fear be a cauſeleſs one, then he groundleſsly abſents himſelf from that holy ordinance, and ſo deprives his ſoul of the benefits of it. Therefore in the midſt of ſo many dangers which attend the miſtake of himſelf, I would, as I ſaid before, exhort him not to truſt to his own judgment, but to make known his caſe to ſome diſcreet and godly Miniſter; and rather be guided by his, who will probably (if the caſe be duly and without any diſguiſe diſcovered to him) be better able to judge of him, than he of himſelf. This is the counſel the Church gives in the exhortation before the communion; where it is adviſed, that if any by other means there fore-mentioned, *cannot quiet his own conſcience, but require farther counſel and comfort*, then *let him go to ſome diſcreet and learned miniſter of God's word, and open his grief, that he may receive ſuch ghoſtly counſel, advice, and comfort that his conſcience may be relieved*, &c. This is ſurely ſuch advice as ſhould not be neglected, neither at the time of coming to the Sacrament, nor any other, when we are under any fear or reaſons of doubt concerning the ſtate of our ſouls. And for want of this, many have run into very great miſchief, having let the doubt feſter ſo long, that it hath either plunged them into deep diſtreſſes of conſcience; or which is worſe, they have, to ſtill that diſquiet within them, betaken themſelves to ſinful pleaſures, and ſo quite caſt off all care of their ſouls.

The uſefulneſs of a ſpiritual Guide.

22. BUT to all this it will perhaps be ſaid, that this cannot be done without diſcovering the nakedneſs and blemiſhes of the

Not to be aſhamed to

ſoul,

diſcover ourſelves to one.

ſoul, and there is ſhame in that, and therefore men are unwilling to do it. But to that I anſwer, that it is very unreaſonable that ſhould be a hinderance. For, firſt, I ſuppoſe you are to chooſe only ſuch a perſon as will faithfully keep any ſecret you ſhall commit to him, and ſo it can be no publick ſhame you can fear. And if it be in reſpect to that ſingle perſon, you need not fear that neither; for ſuppoſing him a godly man, he will not think the worſe of you, but the better, that you are ſo deſirous to ſet all right between God and your ſoul. But if indeed there were ſhame in it, yet as long as it may be a means to cure both your trouble and your ſin too (as certainly godly and faithful counſel may tend much to both) that ſhame ought to be deſpiſed; and it is ſure it would, if we loved our ſouls as well as our bodies. For in bodily diſeaſes, be they never ſo foul or ſhameful, we count him a fool who will rather miſs the cure than diſcover it; and then it muſt here be ſo much a greater folly by how much the ſoul is more precious than the body.

As neceſſary to the Confident as to the Doubtful.

23. BUT God knows, it is not only doubting perſons, to whom this advice might be uſeful, there are others of another ſort, whoſe confidence is their diſeaſe, who preſume very groundleſsly of the goodneſs of their eſtates; and for thoſe it were moſt happy, if they could be brought to hear ſome more equal judgments than their own in this ſo weighty a buſineſs. The truth is, we are generally ſo apt to favour ourſelves, that it might be very uſeful for the moſt, eſpecially the more ignorant ſort, ſometimes to adviſe with a ſpiritual guide, to enable them to paſs right judgments on themſelves; and not only ſo, but to receive directions how to ſubdue and mortify thoſe ſins they are moſt inclined to, which is a matter of ſo much difficulty, that we have no reaſon to deſpiſe any means that may help us in it.

24. I HAVE now gone through thoſe ſeveral parts of duty we are to perform *before* our receiving; in the next place I am to tell you, what is to be done *at the time of receiving*. When thou art at the holy table, firſt humble thyſelf in an unfeigned acknowledgment of thy great unworthineſs to be admitted there; and to that purpoſe remember again, between God

At the time of receiving: Meditation of thy unworthineſs.

and

and thine own ſoul, ſome of thy greateſt and fouleſt ſins, thy breaches of former vows made at that table, eſpecially ſince thy laſt receiving. Then meditate on thoſe bitter ſufferings of Chriſt, which are ſet out to us in the Sacrament: When thou ſeeſt the bread broken, remember how his bleſſed body was torn with nails upon the croſs; when thou ſeeſt the wine poured out, remember how his precious blood was ſpilt there; and then conſider, it was thy ſins that cauſed both. And here think how unworthy a wretch thou art to have done that, which occaſioned ſuch torments to him; how much worſe than his very crucifiers. They crucified him once, but thou haſt, as much as in thee lay, crucified him daily. They crucified him, becauſe they knew him not, but thou haſt known both what he is in himſelf, *the Lord of Glory*, and what he is to thee, a moſt tender and merciful Saviour, and yet thou haſt ſtill continued thus to crucify him afreſh. Conſider this, and let it work in thee, firſt a great ſorrow for thy ſins paſt, and then a great hatred and a firm reſolution againſt them for the time to come.

The Sufferings of Chriſt.

25. When thou haſt a while thus thought on theſe ſufferings of Chriſt, for the increaſing thy humility and contrition; then in the ſecond place think of them again to ſtir up thy faith; look on him as the ſacrifice offered up for thy ſins, for the appeaſing of God's wrath, and procuring his favour and mercies towards thee. And therefore believing, yet humbly beg of God to accept of that ſatisfaction made by his innocent and beloved Son, and for the merits thereof, to pardon thee whatever is paſt, and to be fully reconciled to thee.

The Atonement wrought by them.

26. In the third place conſider them again to raiſe thy thankfulneſs. Think how much both of ſhame and pain he there endured, but eſpecially thoſe great agonies of his ſoul, which drew from him that bitter cry, *My God, my God, why haſt thou forſaken me?* Matt. xxvii. 46. Now all this he ſuffered only to keep thee from periſhing. And therefore conſider what inexpreſſible thanks thou oweſt him; and endeavour to raiſe thy ſoul to the moſt zealous and hearty thankſgiving: For this is a principal part of duty at this time, the

The Thankfulneſs owing for them.

the praiſing and magnifying that mercy which hath redeemed us by ſo dear a price. Therefore it will here well become thee to ſay with *David, I will take the cup of Salvation, and will call upon the name of the Lord.*

The great love of Chriſt in them.

27. FOURTHLY, Look on theſe ſufferings of Chriſt to ſtir up this love; and ſurely there cannot be a more effectual means of doing it; for here the love of Chriſt to thee is moſt manifeſt, according to that of the Apoſtle, 1 *John* iii. 16. *Hereby perceive we the love of God towards us, becauſe he laid down his life for us,* and that even the higheſt degree of *love*; for as himſelf tells us, *John* xv. 13. *Greater love hath no man than this, that a man lay down his life for his friend.* Yet even greater love than this had he; for he not only died, but died the moſt painful and moſt reproachful death, and that not for his friends but for his utter enemies. And therefore if after all this love on his part, there be no return of love on ours, we are worſe than the vileſt ſort of men; for even the *publicans*, Mat. v. 46. *love thoſe that love them.* Here therefore chide and reproach thyſelf, that thy love to him is ſo faint and cool, when his to thee was ſo zealous and affectionate, and endeavour to enkindle this holy flame in thy ſoul, to love him in ſuch a degree, that thou mayeſt be ready to copy out his example, to part with all things, yea even life itſelf, whenever he calls for it; that is, whenſoever thy obedience to any command of his ſhall lay thee open to thoſe ſufferings; but in the mean time to reſolve never again to make any league with his enemies, to entertain or harbour any ſin in thy breaſt. But if there have any ſuch hitherto remained with thee, make this the ſeaſon to kill and crucify it; offer it up at this inſtant a ſacrifice to him who was ſacrificed for thee, and particularly for that very end, *that he might redeem thee from all iniquity.* Therefore here make thy ſolemn reſolutions to forſake every ſin, particularly thoſe into which thou haſt moſt frequently fallen. And that thou mayeſt indeed perform thoſe reſolutions, earneſtly beg of this crucified Saviour, that he will, by the power of his death, mortify and kill all thy corruptions.

The Benefits of the New Cove-

28. WHEN thou art about to receive the conſecrated bread and wine, remember that God now offers to ſeal to thee that

that new Covenant made with mankind in his Son. For ſince that he gives his Son in the Sacrament, he gives with him all the benefits of that Covenant, to wit, pardon of ſins, ſanctifying grace, and a title to an eternal inheritance. And here be aſtoniſhed at the infinite goodneſs of God, who reaches out to thee ſo precious a treaſure. But then remember, that all this is but on condition that thou perform thy part of the covenant. And therefore ſettle in thy ſoul the moſt ſerious purpoſe of obedience, and then with all poſſible devotion, join with the Miniſter in that ſhort, but excellent prayer, uſed at the inſtant of giving the Sacrament, *The body of our Lord*, &c.

nant ſealed in the Sacrament.

29. So ſoon as thou haſt received, offer up thy devouteſt Praiſes for that great mercy, together with thy moſt earneſt Prayers for ſuch aſſiſtance of God's Spirit, as may enable thee to perform the vow thou haſt now made. Then remembering that Chriſt is *a propitiation, not for our ſins only, but alſo for the ſins of the whole world*, let thy charity reach as far as his hath done, and pray for all mankind, that every one may receive the benefit of that ſacrifice of his; commend alſo to God the eſtate of the Church, that particularly whereof thou art a member. And forget not to pray for all to whom thou oweſt obedience, both in church and ſtate; and ſo go on to pray for ſuch particular perſons, as either thy relations or their wants ſhall preſent to thee. If there be any collection for the poor (as there always ought to be at this time) give freely according to thy ability; or if by the default of others there be no ſuch collection, yet do thou privately deſign ſomething towards the relief of thy poor brethren, and be ſure to give it the next fitting opportunity that offers itſelf. All this thou muſt contrive to do in the time that others are receiving, that ſo when the publick prayers after the adminiſtration begin, thou mayeſt be ready to join in them, which thou muſt likewiſe take care to do with all devotion. Thus much for thy behaviour at the time of receiving.

Upon receiving give thanks.

Pray.

30. Now follows the third and laſt thing, that is, what thou art to do *after* thy receiving. That which is immediately to be done is, as ſoon as thou art

After the Sacrament.

retired from the congregation, to offer up again to God thy ſacrifice of praiſe for all thoſe precious mercies conveyed to thee in that holy Sacrament; as alſo humbly to intreat the continued aſſiſtance of his grace to enable thee to make good all thoſe purpoſes of Obedience thou haſt now made. And in whatſoever thou knoweſt thyſelf moſt in danger, either in reſpect of any former habit, or natural inclination, there eſpecially deſire, and earneſtly beg his aid.

Private Prayer and Thankſgiving.

31. WHEN thou haſt done thus, do not preſently let thyſelf looſe to thy worldly cares and buſineſs; but ſpend all that day either in meditating, praying, reading, good conferences, or the like; ſo as may beſt keep up that holy flame that is enkindled in thy heart. Afterwards when thy calling requires thee to fall to thy uſual affairs, do it; but yet ſtill remember, that thou haſt a greater buſineſs than that upon thy hands; that is, the performing of all thoſe promiſes thou ſo lately madeſt to God; and therefore, whatever thy outward employments are, let thy heart be ſet on that; keep all the particulars of thy reſolutions in memory, and whenever thou art tempted to any of thy old ſins, then conſider, this is the thing thou ſo ſolemnly vowedſt againſt; and withal remember, what a horrible guilt it will be, if thou ſhouldſt now wilfully do any thing contrary to that vow; yea, and what a horrible miſchief alſo it will be to thyſelf: For at thy receiving, God and thou enteredſt into covenant, into a league of friendſhip and kindneſs. And as long as thou keepeſt in that friendſhip with God, thou art ſafe; all the malice of men or devils can do thee no harm: For, as the Apoſtle ſaith, *Rom.* viii. 31. *If God be for us, who can be againſt us?* but if thou breakeſt this league (as thou certainly doſt, if thou yieldeſt to any wilful ſin) then God and thou art enemies; and if all the world then were for thee, it could not avail thee.

Not preſently to fall to worldly affairs.

To keep thy reſolutions ſtill in memory.

The danger of breaking them.

Making God thy enemy.

32. NAY, thou wilt get an enemy within thine own boſom, thy conſcience accuſing and upbraiding thee; and when God and thine own conſcience are thus againſt

Thy own Conſcience.

againſt thee, thou canſt not but be extremely miſerable even in this life, beſides that fearful expectation of wrath, which awaits thee in the next. Remember all this when thou art ſet upon by any temptation, and then ſure thou canſt not but look upon that temptation as a cheat that comes to rob thee of thy peace, thy God, thy very ſoul. And then ſure it will appear as unfit to entertain it, as thou wouldſt think it to harbour one in thy houſe, who thou knoweſt came to rob thee of what is deareſt to thee.

God's former pardons no encouragement to ſin.

33. And let not any experience of God's mercy in pardoning thee heretofore, encourage thee again to provoke him; for beſides that it is the higheſt degree of wickedneſs and unthankfulneſs to make that *goodneſs of his which ſhould lead thee to repentance*, an encouragement in thy ſin; beſides this, I ſay, the oftener thou haſt been pardoned the leſs reaſon thou haſt to expect it again, becauſe thy ſin is ſo much the greater for having been committed againſt ſo much mercy. If a king hath ſeveral times pardoned an offender, yet if he ſtill return to the commiſſion of the ſame fault, the king will at laſt be forced, if he have any love to juſtice, to give him up to it. Now ſo it is here, God is as well juſt as merciful, and his juſtice will at laſt ſurely and heavily avenge the abuſe of his mercy; and there cannot be a greater abuſe of his mercy, than to ſin in hope of it: So that it will prove a miſerable deceiving of thyſelf thus to preſume upon it.

The Obligation of this vow perpetual.

34. Now this care of making good thy vow, muſt not abide with thee ſome few days only, and then be caſt aſide, but it muſt continue with thee all thy days: For if thou break thy vow, it matters not whether ſooner or later. Nay, perhaps, the guilt may, in ſome reſpects, be more, if it be late; for if thou haſt for a good while gone on in the obſervance of it, that ſhews the thing is poſſible to thee; and ſo thy after-breaches are not of infirmity, becauſe thou canſt not avoid them, but of perverſeneſs, becauſe thou wilt not: Beſides, the uſe of chriſtian walking muſt needs make it more eaſy to thee. For indeed all the difficulty of it is but from the cuſtom of the contrary: and therefore, if, after ſome acquaintance with it, when thou haſt overcome ſomewhat of the hardneſs, thou ſhalt

then give it over, it will be moſt inexcuſable. Therefore be careful all the days of thy life to keep ſuch a watch over thyſelf, and ſo to avoid all occaſions of temptations, as may preſerve thee from all wilful breaches of this vow.

Yet often to be renewed.

35. BUT though the obligation of every ſuch ſingle vow reach to the utmoſt day of our lives, yet are we often to renew it, that is, we are often to receive the holy Sacrament; for that being the means of conveying to us ſo great and invaluable benefits, and it being alſo a command of Chriſt, that we ſhould *do this in remembrance of him*, we are, in reſpect both of reaſon and duty, to omit no fit opportunity of partaking of that holy table. I have now ſhewed you what that reverence is which we are to pay to God in his Sacrament.

SUNDAY IV.

Honour due to God's Name; Sins againſt it; Blaſphemy, Swearing; of Aſſertory, Promiſſory, unlawful Oaths; of Perjury, vain Oaths, and the Sin of them, &c.

Sect. 1. THE laſt thing wherein we are to expreſs our reverence to him, is the honouring of his Name. Now what this honouring of his Name is, we ſhall beſt underſtand, by conſidering what are the things by which it is diſhonoured, the avoiding of which will be our way of honouring it.

Honour due to God's Name.

Sins againſt it.

THE firſt is, all blaſphemies, or ſpeaking any evil thing of God, the higheſt degree whereof is curſing him; or, if we do not ſpeak it with our mouths, yet if we do it in our hearts by thinking any unworthy thing of him; it is looked on by God, who ſees the heart, as the vileſt diſhonour. But there is alſo a blaſphemy of the actions, that is, when men, who profeſs to be the ſervants of God, live ſo wickedly, that they bring up an evil report of him, whom they own as their Maſter and Lord. This blaſphemy the Apoſtle takes notice of, *Rom.* ii. 24. where he tells thoſe who profeſs to be obſervers of the law, *That*

Blaſphemy.

by

by their wicked actions the name of God was blaſphemed among the Gentiles. Thoſe Gentiles were moved to think ill of God, as the favourer of ſin, when they ſaw thoſe, who called themſelves his ſervants, commit it.

A SECOND way of diſhonouring God's name is, by *ſwearing*; and that is of two ſorts, either by falſe Oaths, or elſe by raſh and light ones. A falſe Oath may alſo be of two kinds, as firſt, that by which I affirm ſomewhat; or ſecondly that by which I promiſe. The firſt is, when I ſay, ſuch or ſuch a thing was done ſo or ſo, and confirm this ſaying of mine with an Oath; if then I know there be not perfect truth in what I ſay, this is a flat perjury, a downright being forſworn: nay, if I ſwear to the truth of that whereof I am only doubtful, though the thing ſhould happen to be true, yet it brings upon me the guilt of perjury; for I ſwear at a venture, and the thing might, for aught I knew, be as well falſe as true; whereas I ought never to ſwear to any thing, the truth of which I do not certainly know. *Swearing.* *Aſſertory Oaths.*

2. BUT beſides this ſort of Oaths, by which I affirm any thing, there is the other ſort, that by which I promiſe ſomewhat; and that promiſe may be either to God or man. When it is to God, we call it a vow, of which I have already ſpoken, under the heads of the Sacraments. I ſhall now only ſpeak of that to man; and this may become a falſe Oath, either at, or after the time of taking it. At the time of taking, it is falſe, if either I have then no real purpoſe of making it good, or elſe take it in a ſenſe different from that which I know he, to whom I make the promiſe, underſtands it: for the uſe of Oaths being to aſſure the perſons to whom they are made, they muſt be taken in their ſenſe. But if I were never ſo ſincere at the taking the Oath, if afterwards I do not perform it, I am certainly perjured. *Promiſſory.*

3. THE nature of an Oath being then thus binding, it nearly concerns us to look that the matter of our oaths be lawful, for elſe we run ourſelves into a woeful ſnare. For example, ſuppoſe I ſwear to kill a man, if I perform my Oath, I am guilty of murder; if I break it, of perjury. And ſo I am under a neceſſity of ſinning one way or other. But there is *Unlawful Oaths.*

nothing puts us under a greater degree of this unhappy neceſſity, than when we ſwear two Oaths, whereof the one is directly croſs and contradictory to the other. For if I ſwear to give a man my whole eſtate, and afterwards ſwear to give all or part of that eſtate to another, it is certain I muſt break my Oath to one of them, becauſe it is impoſſible to perform it to both, and ſo I muſt be under a neceſſity of being forſworn. And into this unhappy ſtrait every man brings himſelf, that takes any Oath which croſſes ſome other which he hath formerly taken; which ſhould make all, that love either God, or their own ſouls, reſolve never thus miſerably to entangle themſelves, by taking one Oath croſs and thwarting to another. But it may perhaps here be aſked, What a perſon, that hath already brought himſelf into ſuch a condition, ſhall do? I anſwer, he muſt firſt heartily repent of the great ſin of taking the unlawful Oath, and then ſtick only to the lawful, which is all that is in his power towards repairing his fault, and qualifying him for God's pardon for it.

God greatly diſhonoured by Perjury.

4. HAVING ſaid this concerning the kinds of this ſin of perjury, I ſhall only add a few words, to ſhew you how greatly God's name is diſhonoured by it. In all Oaths, you know, God is ſolemnly called to witneſs the truth of that which is ſpoken; now if the thing be falſe, it is the baſeſt affront and diſhonour that can poſſibly be done to God. For it is in reaſon to ſignify one of theſe two things, either that we believe he knows not whether we ſay true or no, (and that is to make him no God, to ſuppoſe him to be as deceivable, and eaſy to be deluded, as one of our ignorant neighbours) or elſe that he is willing to countenance our lies; the former robs him of that great attribute of his, his knowing all things, and is ſurely a great diſhonouring of him, it being even amongſt men accounted one of the greateſt diſgraces, to account a man fit to have cheats put upon him; yet even ſo we deal with God, if we venture to forſwear upon a hope that God diſcerns it not. But the other is yet worſe, for the ſuppoſing him willing to countenance our lies, is the making him a party in them; and it is not only the making him no God, (it being impoſſible that God ſhould either lie himſelf, or approve it in another) but it is the making him like the very devil, for he it is that

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is a liar, and the father of it, *John* viii. 44. And surely I need not say more to prove, that this is the highest degree of dishonouring God's name.

5. But if any yet doubt the heinousness of this sin, let him but consider what God himself says of it in the third commandment, where he solemnly professes, *He will not hold him guiltless that taketh his name in vain*; and sure the adding that to this commandment, and none of the rest, is the marking this out for a most heinous guilt. And if you look into *Zech.* v. you will there find the punishment is answerable, even to the utter destruction, not only of the man, but his house also. Therefore it concerns all men, as they love either their temporal or eternal welfare, to keep them most strictly from this sin. *The punishments of it.*

But besides this of swearing, I told you there was another sort of oaths, by which God's name is dishonoured; those are the vain and light oaths, such as are so usual in our common discourse, and are expressly forbidden by Christ, *Matt.* v. 34. *But I say unto you swear not at all, neither by heaven, for it is God's throne; nor by the earth, for it is his footstool.* Where you see we are not allowed to swear even by mere creatures, because of the relation they have to God. How great a wickedness is it then to profane his holy name, by rash and vain oaths? This is a sin that is (by I know not what charms of Satan) grown into a fashion among us; and now its being so draws daily more men into it. But it is to be remembered, that when we shall appear before God's judgment seat, to answer for those profanations of his name, it will be no excuse to say it was the fashion to do so; it will rather be an increase of our guilt, that we have by our own practice helped to confirm that wicked custom, which we ought to have beat down and discountenanced. *Vain Oaths.*

6. And sure, whatever this profane age thinks of it, this is a sin of a very high nature. For besides that it is a direct breach of the precepts of Christ, it shews first, a very mean and low esteem of God; every oath we swear is the appealing to God to judge the truth of what we speak: and therefore being of such greatness and majesty, requires that the matter concerning which we thus appeal to him, should be of great weight and moment, somewhat wherein *The sin of them.*

either his own glory, or ſome conſiderable good to man, is concerned; but when we ſwear in common diſcourſe, it is far otherwiſe, and the triflingeſt or lighteſt thing ſerves for the matter of an oath; nay, often men ſwear to ſuch vain and fooliſh things as a conſidering perſon would be aſhamed barely to ſpeak. And is it not a great deſpiſing of God, to call him ſolemnly to judge in ſuch childiſh, ſuch wretched matters! God is the great King of the world; now though a king be to be reſorted unto in weighty caſes, yet ſure he would think himſelf much deſpiſed if he ſhould be called to judge between boys at their childiſh games; and God knows many things whereto we frequently ſwear, are not of greater weight, and therefore are a ſign that we do not rightly eſteem of God.

They lead to Perjury.

7. SECONDLY, This common ſwearing is a ſin, which leads directly to the former, of forſwearing; for he that by the uſe of ſwearing hath made oaths ſo familiar to him, will be likely to take the dreadfulleſt oath without much conſideration. For how ſhall he that ſwears hourly, look upon an oath with any reverence? And he that doth not, it is his chance, not his care, that is to be thanked, if he keep from perjury. Nay, further, he that ſwears commonly, is not only prepared to forſwear, when a ſolemn oath is tendered him, but in all probability does actually forſwear himſelf often in theſe ſuddener oaths. For ſuppoſing them to come from a man ere he is aware, (which is the beſt can be ſaid of them) what aſſurance can any man have, who ſwears ere he is aware, that he ſhall not lie ſo too? And if he doth both together he muſt neceſſarily be forſworn. But he that obſerves your common ſwearers, will be put paſt doubt, that they are often forſworn; for they uſually ſwear indifferently to things, true or falſe, doubtful or certain. And I doubt not, but if men who are guilty of this ſin, would but impartially examine their own practice, their hearts would ſecond me in this obſervation.

No Temptation to them.

8. THIRDLY, This is a ſin to which there is no temptation, there is nothing either of pleaſure or profit got by it: Moſt other ſins offer us ſomewhat either of the one or the other, but this is utterly empty of both. So that in this ſin the devil does not play the merchant for our ſouls,

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as in others he does; he does not so much as cheapen them, but we give them freely into his hands without any thing in exchange. There seems to be but one thing possible for men to hope to gain by it, and that is, to be believed in what they say when they thus bind it by an oath. But this also they constantly fail of: for there are none so little believed as the common swearers. And good reason, for he that makes no conscience thus to profane God's name, why shall any man believe he makes any of lying? Nay, their forwardness to confirm every the slightest thing by an Oath, rather gives jealousy that they have some inward guilt of falseness, for which that Oath must be the cloak. And thus you see in how little stead it stands them, even to this only purpose for which they can pretend it useful; and to any other advantage it makes not the least claim, and therefore it is a sin without temptation, and consequently without excuse: for it shews the greatest contempt, nay, unkindness to God, when we will provoke him thus, without any thing to tempt us to it. And therefore, though the commonness of this sin hath made it pass but for a small one, yet it is very far from being so either in itself, or in God's account.

9. LET all, therefore, who are not yet fallen into the custom of this sin, be most careful never to yield to the least beginnings of it; and for those who are so miserable as to be already insnared in it, let them immediately, as they tender their souls, get out of it. And let no man plead the hardness of leaving an old custom, as an excuse for his continuing in it; but rather the longer he has been in it, so much the more haste let him make out of it; as thinking it too much, that he hath so long gone on in so great a sin. And if the length of the custom hath increased the difficulty of leaving it, that is in all reason to make him set immediately to the casting it off, lest that difficulty at last grow to an impossibility; and the harder he finds it at the present, so much the more diligent and watchful he must be in the use of all those means, which may tend to the overcoming that sinful habit; some few of those means it will not be amiss here to mention. *Necessity of abstaining from them.* *Means for it.*

Senſe of the guilt and danger. 10. FIRST, Let him poſſeſs his mind fully of the heinouſneſs of the ſin, and not to meaſure it only according to the common rate of the world. And when he is fully perſuaded of the guilt, then let him add to that the conſideration of the danger, as that it puts him out of God's favour at the preſent, and will, if he continue in it, caſt him into hell for ever. And ſurely, if this were but thoroughly laid to heart, it would reſtrain this ſin. For I would aſk a man, that pretends impoſſibility of leaving the cuſtom, whether, if he were ſure he ſhould be hanged the next Oath he ſwore, the fear of it would not keep him from ſwearing? I can ſcarce believe any man in his wits ſo little maſter of himſelf but it would. And then ſurely damning is ſo much worſe than hanging, that in all reaſon the fear of that ought to be a much greater reſtraint. The caſe is, men do either not heartily believe that this ſin will damn them, or if they do, they look on it as a thing a great way off, and ſo are not much moved with it; but both theſe are very unreaſonable. For the firſt, it is certain that every one that continues wilfully in any ſin, is ſo long in a ſtate of damnation; and therefore this being ſo continued in, muſt certainly put a man in that condition. For the ſecond, it is very poſſible he may be deceived in thinking it ſo far off; for how knows any man that he ſhall not be ſtruck dead with an Oath in his mouth? Or if he were ſure not to be ſo, yet eternal damnation is ſurely to be dreaded above all things, be it at what diſtance ſoever.

Truth in ſpeaking. 11. A SECOND means is, to be exactly true in all thou ſpeakeſt, that all men may believe thee on thy bare word, and then thou wilt never have occaſion to confirm it by an Oath, to make it more credible; which is the only colour of reaſon can at any time be pretended for ſwearing.

Forſaking the occaſions. 12. THIRDLY, Obſerve what it is that moſt betrays thee to this ſin, whether drink, or anger, or the company and example of others, or whatever elſe; and then if ever thou mean to forſake the ſin, forſake thoſe occaſions of it.

Reverence of God. 13. FOURTHLY, Endeavour to poſſeſs thy heart with a continual reverence of God, and if that once grow into a cuſtom with thee, it will quickly turn out that contrary one of profaning.

Uſe and accuſtom thyſelf therefore to this reverence of God, and particularly to ſuch a reſpect to his name, as if it be poſſible, never to mention it without ſome lifting up of thy heart to him. Even in thy ordinary diſcourſe, whenever thou takeſt his name into thy mouth, let it be an occaſion of raiſing up thy thoughts to him; but by no means permit thyſelf to uſe it in idle bye-words, or the like. If thou doſt accuſtom thyſelf to pay this reverence to the bare mention of his name, it will be an excellent fence againſt the profaning it in oaths.

14. A FIFTH means is a diligent and conſtant watch over thyſelf, that thou thus *offend not with thy tongue*, without which all the former will come to nothing. And the laſt means is prayer, which muſt be added to all thy endeavours; therefore pray earneſtly that God will enable thee to overcome this wicked cuſtom; ſay with the Pſalmiſt, *Set a watch, O Lord, over my mouth, and keep the door of my lips:* And if thou doſt ſincerely ſet thyſelf to the uſe of means for it, thou mayeſt be aſſured God will not be wanting in his aſſiſtance. I have been the longer on this, becauſe it is ſo reigning a ſin. God in his mercy give all that are guilty of it, a true ſight of the heinouſneſs of it. *Watchfulneſs.* *Prayer.*

15. BY theſe ſeveral ways of diſhonouring God's name, you may underſtand what is the duty of honouring it, *viz.* a ſtrict abſtaining from every one of theſe, and that abſtinence founded on an awful reſpect and reverence to that ſacred name, which is Great, Wonderful, and Holy, *Pſalm* xcix. 3. I have now paſſed through the ſeveral branches of that great duty of honouring of God. *What it is to honour God's Name.*

SUNDAY V.

Of Worſhip due to God's Name. Of Prayer, and its ſeveral Parts. Of public Prayers in the Church; in the Family. Of private Prayer. Of Repentance, &c. Of Faſting.

Sect. 1. THE Eighth Duty we owe to God, is *Worſhip*; this is that great duty by which

especially we acknowledge his Godhead, wor-
Worship. ship being proper only to God; and therefore it is to be looked on as a most weighty Duty. This is to be performed, first, by our soul; secondly, by our bodies: The soul's part is praying.
Prayer, its parts. Now prayer is a speaking to God, and there are divers parts of it; according to the different things about which we speak.

Confession. 2. As first, There is confession, that is, the acknowledging our sins to God. And this may be either general, or particular; the general is, when we only confess in gross, that we are sinful; the particular, when we mention the several sorts and acts of our sins. The former is necessary to be always a part of our solemn Prayers, whether publick or private. The latter is proper for private Prayer, and there the oftener it is used, the better; yea, even in our daily private Prayer, it will be fit constantly to remember some of our greatest and foulest sins, though never so long since past. For such we should never think sufficiently confest and bewailed. And this bewailing must always go along with confession; we must be heartily sorry for the sins we confess, and from our souls acknowledge our own great unworthiness in having committed them. For our confession is not intended to instruct God, who knows our sins much better than ourselves do, but it is to humble ourselves; and therefore we must not think to have confessed aright till that be done.

Petition. 3. THE second part of prayer is Petition,
For our Souls. that is, the begging of God whatsoever we want either for our souls or bodies. For our souls, we must first beg pardon of sins, and that for the sake of Jesus Christ, who shed his blood to obtain it. Then we must also beg the grace and assistance of God's Spirit, to enable us to forsake our sins, and to walk in obedience to him. And herein it will be needful particularly to beg all the several virtues, as faith, love, zeal, purity, repentance, and the like, but especially those which thou most wantest: And therefore observe what thy wants are; and if thou beest proud, be most instant in praying for humility; if lustful, for chastity; and so for all other graces, according as thou findest thy needs. And in all these things that concern thy soul, be very earnest

and importunate; take no denial from God, nor give over, though thou do not preſently obtain what thou ſueſt for. But if thou haſt never ſo long prayed for a grace, and thou findeſt it not, do not grow weary of praying, but rather ſearch what the cauſe may be which makes thy prayers ſo ineffectual; ſee if thou do not thyſelf hinder them: perhaps thou prayeſt to God to enable thee to conquer ſome ſin, and yet never goeſt about to fight againſt it, never makeſt any reſiſtance, but yieldeſt to it as often as it comes, nay, putteſt thyſelf in its way, in the road to all temptations. If it be thus, no wonder, though thy prayers avail not, for thou wilt not let them. Therefore amend this, and ſet to the doing of thy part ſincerely, and then thou needeſt not fear but God will do his.

4. SECONDLY, WE are to petition alſo for our bodies; that is, we are to aſk of God ſuch neceſſaries of life, as are needful for us while we live here. But theſe only in ſuch a degree and meaſure, as his wiſdom ſeems beſt for us: We muſt not preſume to be our own carvers, and pray for all that wealth, or greatneſs, which our vain hearts may perhaps deſire; but only for ſuch a condition, in reſpect of outward things, as he ſees may moſt tend to thoſe great ends of our living here, the glorifying him, and the ſaving of our own Souls. *Bodies.*

5. A THIRD part of Prayer is deprecation; that is, when we pray to God to turn away ſome evil from us. Now, this evil may be either the evil of ſin, or the evil of puniſhment. The evil of ſin is that we are eſpecially to pray againſt, moſt earneſtly begging of God, that he will by the power of his grace preſerve us from falling into ſin. And whatever ſins they are, to which thou knoweſt thyſelf moſt inclined, there be particularly earneſt with God to preſerve thee from them. This is to be done daily, but then more eſpecially, when we are under any preſent temptation, and in danger of falling into any ſin; in which caſe we have reaſon to cry out, as St. *Peter* did, when he found himſelf ſinking, *Save Lord, or I periſh!* humbly beſeeching him either to withdraw the temptation, or ſtrengthen us to withſtand it, neither of which we can do for ourſelves. *Deprecation.* *Of ſin.*

6. SECONDLY, We are likewiſe to pray againſt the evil of puniſhment, but principally *Of Puniſhment.*

principally againſt ſpiritual puniſhments, as the anger of God, the withdrawing of his grace, and eternal damnation. Againſt theſe we can never pray with too much earneſtneſs. But we may alſo pray againſt temporal puniſhments, that is, any outward affliction; but this with ſubmiſſion to God's Will, according to the example of Chriſt, *Matth.* xxvi. 39. *Not as I will, but as thou wilt.*

Interceſſion. 7. A FOURTH part of Prayer is interceſſion; that is, praying for others. This in general we are to do for all mankind, as well ſtrangers as acquaintance, but more particularly thoſe to whom we have any eſpecial relation, either public, as our governors both in Church and State: or private, as parents, huſband, wife, children, friends, *&c.* We are alſo to pray for all that are in affliction, and ſuch particular perſons as we diſcern eſpecially to be ſo. Yea, we are to pray for thoſe that have done us injury, thoſe *that deſpitefully uſe us, and perſecute us*, for it is expreſsly the command of Chriſt, *Matt.* v. 44. and that whereof he hath likewiſe given us the higheſt example in praying even for his very crucifiers, *Luke* xxiii. 34. *Father, forgive them.* For all theſe ſorts of perſons we are to pray, and that for the very ſame good things we beg of God for ourſelves, that God would give them, in their ſeveral places and callings, all ſpiritual and temporal bleſſings which he ſees wanting to them, and turn away from them all evil, whether of ſin or puniſhment.

Thankſgiving. 8. THE fifth part of Prayer is thankſgiving; that is, the praiſing and bleſſing God for all his mercies, whether to our own perſons, and thoſe that immediately relate to us, or to the Church and Nation whereof we are members, or yet more general, to all mankind; and this for all his mercies both ſpiritual and temporal. In the ſpiritual, firſt, for thoſe wherein we are all in common concerned, as the giving of his Son, the ſending of his Spirit, and all thoſe means he hath uſed to bring ſinful men unto himſelf. Then ſecondly, for thoſe mercies we have in our own particulars received; ſuch are, the having been born within the pale of the Church, and ſo brought up in the Chriſtian religion, by which we have been partakers of thoſe precious advantages of the Word and Sacraments, and ſo have had, without any care or pains of ours, the means of eternal life put into our hands.

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But beſides theſe, there are none of us but have received other ſpiritual mercies from God.

9. As firſt, God's patience and long-ſuffering, waiting for our repentance, and not cutting us off in our ſins. Secondly, his calls and invitations of us to that repentance, not only outward in the miniſtry of the Word, but alſo inward, by the motions of his Spirit. But then, if thou be one that haſt, by the help of God's grace, been wrought upon by theſe calls, and brought from a profane or worldly to a Chriſtian courſe of life, thou art ſurely in the higheſt degree tied to magnify and praiſe his goodneſs, as having received from him the greateſt of mercies. *Spiritual Mercies.*

10. We are likewiſe to give thanks for temporal bleſſings, whether ſuch as concern the publick, as the proſperity of the Church or Nation, and all remarkable deliverances afforded to either; or elſe ſuch as concern our particular; ſuch are all the good things of this life which we enjoy, as health, friends, food, raiment, and the like; alſo for thoſe minutely preſervations whereby we are by God's gracious providence kept from danger, and the ſpecial deliverances which God hath given us in the time of greateſt perils. It will be impoſſible to ſet down the ſeveral mercies which every man receives from God, becauſe they differ in kind and degree between one man and another. But it is ſure, that he which receives leaſt, hath yet enough to employ his whole life in praiſes to God. And it will be very fit for every man to conſider the ſeveral paſſages of his life, and the mercies he hath in each received, and ſo to gather a kind of liſt or catalogue of them, at leaſt the principal of them, which he may always have in his memory, and often with a thankful heart repeat before God. *Temporal.*

11. These are the ſeveral parts of prayer, and all of them to be uſed both publickly and privately. The publick uſe of them is, firſt, that in the Church, where all meet to join in thoſe prayers wherein they are in common concerned. And in this (where the prayers are ſuch as they ought to be) we ſhould be very conſtant, there being an eſpecial bleſſing promiſed to the joint requeſts of the faithful: And he that without a neceſſary cauſe abſents himſelf from ſuch publick prayers, cuts himſelf off from the Church, which hath always been thought ſo unhappy a thing, *Publick Prayers in the Church.*

a thing, that it is the greateſt puniſhment the governors of the Church can lay upon the worſt offender; and therefore it is a ſtrange madneſs for men to inflict it upon themſelves.

In the Family. 12. A SECOND ſort of publick prayer is that in a family, where all that are members of it join in their common ſupplications; and this alſo ought to be very carefully attended to, firſt, by the maſter of the family, who is to look that there be ſuch prayers; it being as much his part thus to provide for the ſouls of his children and ſervants, as to provide food for their bodies. Therefore there is none, even the meaneſt houſeholder, but ought to take this care. If either himſelf or any of his family can read, he may uſe ſome prayers out of ſome good book; if it be the Service Book of the Church, he makes a good choice: If they cannot read, it will then be neceſſary they ſhould be taught without book ſome form of prayer, which they may uſe in the family; for which purpoſe again ſome of the prayers of the Church will be very fit, as being moſt eaſy for their memories, by reaſon of their ſhortneſs, and yet containing a great deal of matter. But what choice ſoever they make of prayers, let them be ſure to have ſome; and let no man, that profeſſes himſelf a Chriſtian, keep ſo heatheniſh a family, as not to ſee God be daily worſhipped in it. But when the maſter of a family hath done his duty in thus providing, it is the duty of every member of it to make uſe of that proviſion, by being conſtant and diligent at thoſe family prayers.

Private Prayer. 13. PRIVATE or ſecret prayer is that which is uſed by a man alone, apart from all others, wherein we are to be more particular, according to our particular needs, than in publick it is fit to be. And this of private prayer is a duty, which will not be excuſed by the performance of the other in publick. They are both required, and one muſt not be taken in exchange for the other. And whoever is diligent in publick prayers, and yet negligent in private, it is much to be feared he rather ſeeks to approve himſelf to men than to God; contrary to the command of our Saviour, *Matt.* vi. who enjoins this private prayer, this *praying to our Father in ſecret*, from whom alone we are to expect our reward, and not from the vain praiſes of men.

14. Now

14. Now this duty of prayer is to be often performed, by none ſeldomer than *evening* and *morning*, it being moſt neceſſary that we ſhould thus begin and end all our works with God, and that not only in reſpect of the duty we owe him, but alſo in reſpect of ourſelves, who can never be either proſperous or ſafe, but by committing ourſelves to him; and therefore ſhould tremble to venture on the perils either of day or night, without his ſafeguard. How much oftener this duty is to be performed, muſt be judged according to the buſineſs or leiſure men have; where, by buſineſs, I mean, not ſuch buſineſs as men unprofitably make to themſelves, but the neceſſary buſineſs of a man's calling, which with ſome will not afford them much time for ſet and ſolemn prayers. But even theſe men may often in a day lift up their hearts to God in ſome ſhort prayers, even whilſt they are at their work. As for thoſe who have more leiſure, they are in all reaſon to beſtow more time upon this duty. And let no man that can find time to beſtow upon his vanities, nay, perhaps his ſins, ſay, he wants leiſure for prayer; but let him now endeavour to redeem what he hath miſ-ſpent, by employing more of that leiſure in this duty for the future; and ſurely, if we did but rightly weigh how much it is our own advantage to perform this duty, we ſhould think it wiſdom to be as frequent, as we are ordinarily ſeldom, in it. *Frequency in Prayer.*

15. FOR, firſt, It is a great Honour for us poor worms of the earth to be allowed to ſpeak ſo freely to the Majeſty of Heaven. If a king ſhould but vouchſafe to let one of his meaneſt ſubjects talk familiarly and freely with him, it would be looked on as a huge Honour; that man, how deſpicable ſoever he were before, would then be the envy of all his neighbours; and there is little queſtion he would be willing to take all opportunities of receiving ſo great a grace. But, alas! this is nothing to the Honour that is offered us, who are allowed, nay, invited to ſpeak to, and converſe with, the KING of kings; and therefore how forward ſhould we in all reaſon be to it? *Honour.*

16. SECONDLY, It is a great benefit, even the greateſt that can be imagined; for prayer is the inſtrument of fetching down all good things to us, whether ſpiritual or temporal; no prayer that is qualified as it ought to be, but is ſure to bring down a bleſ- *Benefit.*

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14. Now this duty of prayer is to be often performed, by none seldomer than *evening* and *morning*, it being most necessary that we should thus begin and end all our works with God, and that not only in respect of the duty we owe him, but also in respect of ourselves, who can never be either prosperous or safe, but by committing ourselves to him; and therefore should tremble to venture on the perils either of day or night, without his safeguard. How much oftener this duty is to be performed, must be judged according to the business or leisure men have; where, by business, I mean, not such business as men unprofitably make to themselves, but the necessary business of a man's calling, which with some will not afford them much time for set and solemn prayers. But even these men may often in a day lift up their hearts to God in some short prayers, even whilst they are at their work. As for those who have more leisure, they are in all reason to bestow more time upon this duty. And let no man that can find time to bestow upon his vanities, nay, perhaps his sins, say, he wants leisure for prayer; but let him now endeavour to redeem what he hath mis-spent, by employing more of that leisure in this duty for the future; and surely, if we did but rightly weigh how much it is our own advantage to perform this duty, we should think it wisdom to be as frequent, as we are ordinarily seldom, in it. *Frequency in Prayer.*

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sing,

ſing, according to that of the wiſe man, *Eccleſ.* xxxv. 17. *The prayer of the humble pierceth the clouds, and will not turn away till the Higheſt regard it.* You would think him a happy man that had one certain means of helping him to whatever he wanted, though it were to coſt him much pains and labour: Now this happy man thou may'ſt be, if thou wilt. Prayer is the never-failing means of bringing thee, if not all that thou thinkeſt thou wanteſt, yet all that indeed thou doſt; that is, all that God ſees fit for thee. And therefore, be there never ſo much wearineſs to thy fleſh in the duty, yet conſidering in what continual want thou ſtandeſt of ſomething or other from God, it is madneſs to let that uneaſineſs diſhearten thee, and keep thee from this ſo ſure means of ſupplying thy wants.

Pleaſantneſs. 17. But, in the third place, this Duty is in itſelf ſo far from being uneaſy, that it is very pleaſant. God is the fountain of happineſs, *and at his right hand are pleaſures for evermore*, Pſal. xvi. 11. And therefore the nearer we draw to him, the happier we muſt needs be, the very joys of heaven ariſing from our nearneſs to God. Now, in this life, we have no way of drawing ſo near to him as by this of prayer; and therefore, ſurely it is that which in itſelf is apt to afford abundance of delight and pleaſure; if it ſeem otherwiſe to us, it is from ſome diſtemper of our own hearts, which, like a ſick palate, cannot reliſh the moſt pleaſant meat. Prayer is a pleaſant duty, but it is withal a ſpiritual one; and therefore if thy heart be carnal, if that be ſet either on the contrary pleaſures of the fleſh, or [illegible] if thou taſte no pleaſantneſs in it; if, like the *Iſraelites*, thou deſpiſe Manna, whilſt thou longeſt after the fleſh-pots of *Egypt*.

Carnality, one reaſon of its ſeeming otherwiſe.

Therefore, if thou find a wearineſs in this duty, ſuſpect thyſelf, purge and refine thy heart from the love of all ſin, and endeavour to put it into a heavenly and ſpiritual frame, and then thou wilt find this no unpleaſant exerciſe, but full of delight and ſatisfaction. In the mean time complain not of the hardneſs of the duty, but of the untowardneſs of thy own heart.

Want of uſe, another. 18. But there may alſo be another reaſon of its ſeeming unpleaſant to us, and that is, want of uſe. You know there are many things

things which ſeem uneaſy at the firſt trial, which yet, after we are accuſtomed to them, ſeem very delightful; and if this be thy caſe, then thou knoweſt a ready cure, *viz.* to uſe it oftener; and ſo this conſideration naturally enforces the exhortation of being frequent in this duty.

19. BUT we are not only to conſider how often, but how well, we perform it. Now to do it well, we are to reſpect, firſt, the matter of our prayers, to look that we aſk nothing that is unlawful; as revenge upon our enemies, or the like: Secondly, The manner; and that muſt be, firſt, in faith: we muſt believe that, if we aſk as we ought, God will either give us the thing we aſk for, or elſe ſomething which he ſees better for us. And then, ſecondly, in humility, we muſt acknowledge ourſelves utterly unworthy of any of thoſe good things we beg for, and therefore ſue for them only for Chriſt's ſake. Thirdly, with attention, we muſt mind what we are about, and not ſuffer ourſelves to be carried away to the thought of other things. I told you at the firſt, that prayer was the buſineſs of the ſoul; but if our minds be wandering, it is the work only of the tongue and lips, which make it in God's account no better than vain babbling, and ſo will never bring a bleſſing on us. Nay, as *Jacob* ſaid to his mother, *Gen.* xxvii. 12. *It will be more likely to bring a curſe on us, than a bleſſing*; for it is a profaning one of the moſt ſolemn parts of God's ſervice, it is a piece of hypocriſy, *the drawing near to him with our lips, when our hearts are far from him*, and a great ſlighting and deſpiſing that dreadful Majeſty we come before; and as to ourſelves, it is a moſt ridiculous folly, that we, who come to God upon ſuch weighty errands, as are all the concernments of our ſouls and bodies, ſhould in the midſt forget our buſineſs, and purſue every the lighteſt thing that either our own vain fancies, or the devil, whoſe buſineſs it is here to hinder us, can offer to us. It is juſt as if a malefactor, that comes to ſue for his life to the king, ſhould in the midſt of his ſupplication happen to eſpy a butterfly, and then ſhould leave his ſuit, and run a chaſe after that butterfly. Would you not think it pity a pardon ſhould be caſt away upon ſo wretchleſs a creature? And ſure it will be as unreaſonable to expect

To aſk nothing unlawful.

To aſk in Faith.

In Humility.

With Attention.

that

that God should attend, and grant those suits of ours, which we do not at all consider ourselves.

Helps against Wandering.

20. THIS wandering in prayer is a thing we are much concerned to arm ourselves against, it being that to which we are naturally wonderful prone. To that end it will be necessary, first, to possess our hearts at our coming to prayers with the greatness of that Majesty we are to approach, that so we may dread to be vain and trifling in his presence. Secondly, We are to consider the great concernment of the things we are to ask; some whereof are such, that if we should not be heard, we are of all creatures the most miserable, and yet this wandering is the way to keep us from being heard. Thirdly, we are to beg for God's aid in this particular: And therefore, when thou settest to prayer, let thy first petition be for this grace of attention.

Consideration of God's Majesty.

Our Needs.

Prayer for God's aid.

Watchfulness.

21. LASTLY, be as watchful as is possible over thy heart, in time of prayer, to keep out all wandering thoughts; or, if any have gotten in, let them not find entertainment; but as soon as ever thou discerneſt them, suffer them not to abide one moment, but cast them out with indignation, and beg God's pardon for them. And if thou dost this sincerely, and diligently strive against them, either God will enable thee in some measure to overcome, or he will in his mercy pardon thee what thou canst not prevent: But if it be through thine own negligence, thou art to expect neither, so long as that negligence continues.

With Zeal.

22. IN the fourth place, We must look our prayers be with zeal and earnestness; it is not enough that we so far attend them, as barely to know what it is we say, but we must put forth all the affection and devotion of our souls; and that according to the several parts of prayer before mentioned. It is not the cold faint request that will ever obtain from God; we see it will not from ourselves: For if a beggar should ask relief from us, and do it in such a scornful manner, that he seemed indifferent whether he had it or no, we should think he had either little want, or great pride, and so have no heart to give him. Now, surely, the things we ask from God are so much above the rate of an ordinary alms,

alms, that we can never expect they ſhould be given to ſlight and heartleſs petitions. No more in like manner, will our ſacrifice of praiſe and thankſgiving ever be accepted by him, if it be not offered from a heart truly affected with the ſenſe of his mercies; it is but a kind of formal complimenting, which will never be approved by him who requires the heart, and not the lips only. And the like may be ſaid of all other parts of prayer. Therefore be careful, when thou draweſt nigh to God in prayer, to raiſe up thy ſoul to the higheſt pitch of zeal and earneſtneſs thou art able. And becauſe of thyſelf alone thou art not able to do any thing, beſeech God that he will inflame thy heart with this heavenly fire of devotion; and when thou haſt obtained it, beware that thou neither quench it by any wilful ſin, nor let it go out again for want of ſtirring it up, and employing it.

23. FIFTHLY, we muſt pray with Purity; I mean, we muſt purge our hearts from all affections to ſin. This is ſurely the meaning of the Apoſtle, 1 *Tim.* ii. 8. when he commands men to *liſt up holy hands in prayer*; and he there inſtances in one ſpecial ſort of ſin, wrath and doubting; where, by doubting, is meant thoſe unkind diſputes and contentions, which are ſo common amongſt men. And ſurely he that cheriſhes that, or any other ſin in his heart, can never liſt up thoſe holy hands, which are required in this duty. And then ſure his prayers, be they never ſo many or earneſt, will little avail him. The *Pſalmiſt* will tell him, he ſhall not be heard, *Pſal.* lxvi. 18. *If I regard iniquity in my heart, the Lord will not hear me.* Nay, *Solomon* will tell him yet worſe, that his prayers are not only vain, but abominable, *Prov.* xv. 8. *The Sacrifice of the wicked is an abomination to the Lord.* And thus to have our prayers turned into ſin, is one of the heavieſt things that can befall any man. We ſee it ſet down in that ſad catalogue of curſes, *Pſal.* cix. 7. therefore let us not be ſo cruel to ourſelves, as to pull it upon our own heads; which we certainly do, if we offer up prayers from an impure heart. *With Purity.*

24. IN the laſt place, we muſt direct our prayers to right Ends; and that either in reſpect of the prayer itſelf, or the things we pray for. Firſt, We muſt pray, not to gain the praiſe of devotion amongſt men, like thoſe hypocrites, *Matt.* vi. 5. *To right Ends.*

vi. 5. nor yet only for company or fashion sake, to do as others do; but we must do it, first, as an act of worship to God: secondly, as an acknowledgement that he is that great spring from whence alone we expect all good things; and thirdly, to gain a supply of our own or others needs. Then in respect of the things prayed for, we must be sure to have no ill aims upon them; we must not ask, that we *may consume it upon our lusts*, James iv. 3. as those do, who pray for wealth, that they may live in riot and excess; and for power, that they may be able to mischief their enemies, and the like. But our end in all must be God's glory first, and next that, our own and others salvation; and all other things must be taken in only as they tend to those, which they can never do, if we abuse them to sin. I have now done with that first part of worship, that of the soul.

Bodily Worship.

25. THE other is that of the body; and that is nothing else but such humble and reverent gestures in our approaches to God, as may both express the inward reverence of our souls, and may also pay him some tribute from our very bodies, with which the Apostle commands us to glorify God, as well as with our souls: and good reason, since he hath created and redeemed the one as well as the other. Whensoever therefore thou offerest thy prayers unto God, let it be with all lowliness, as well of body as of mind, according to that of the *Psalmist*, Psal. xcv. 6. *O come let us worship, let us fall down and kneel before the Lord our maker.*

Repentance.

26. THE ninth duty to God is *Repentance*: That this is a duty to God we are taught by the Apostle, *Acts* xx. 21. where speaking of repentance, he stiles it *Repentance towards God*. And there is good reason this should be a duty to him, since there is no sin we commit, but is either mediately or immediately against him. For though there be sins both against ourselves and our neighbours, yet they being forbidden by God, they are also breaches of his commandments, and so sins against him.

A turning from sin to God.

THIS repentance is, in short, nothing but a turning from sin to God, the casting off all our former evils, and instead thereof constantly practising all those Christian duties which God requires of us. And this is so necessary a duty, that without

without it we certainly perish: We have Christ's word for it, *Luke* xiii. 5. *Except ye repent, ye shall all likewise perish.*

27. THE directions for performing the several parts of this duty, have been already given in the preparation to the Lord's Supper, and thither I refer the reader. Only I shall here mind him, that it is not to be looked upon as a duty to be practised only at the time of receiving the Sacrament. For this being the only remedy against the poison of sin, we must renew it as often as we repeat our sins, that is, daily. I mean we must every day repent of the sins of that day, for what Christ saith of other evils, is true also of this, *Sufficient for the day is the evil thereof*; we have sins enough of each day to exercise a daily repentance, and therefore every man must thus daily call himself to account. *Times for this duty.* *Daily.*

28. BUT as it is in accounts, they who constantly set down their daily expences, have yet some set time of casting up the whole sum as at the end of the week, or month; so should it also be here, we should set aside some time to humble ourselves solemnly before God for the sins, not of that day only, but of our whole lives. And the frequenter these times are, the better. For the oftener we thus cast up our accounts with God, and see what vast debts we are run in to him, the more humbly shall we think of ourselves, and the more shall thirst after his mercy; which two are the special things that must qualify us for his pardon. He therefore that can assign himself one day in the week for this purpose, will take a thriving course for his soul. Or if any man's state of life be so busy, as not to afford him to do it so often, let him yet come as near to that frequency as is possible for him: remembering always that none of his worldly employments can bring him near so gainful a return, as this spiritual one will do; and therefore it is very ill husbandry to pursue them to the neglect of this. *At set times.*

29. BESIDES these constant times, there are likewise occasional times for the performance of this duty; such especially are the times of calamity and affliction; for when any such befal us, we are to look on it as a message sent from heaven to call us to this duty, and therefore *In the time of Affliction.*

must

must never neglect it, when we are thus ſummoned to it, leſt we be of the number of them, *who deſpiſe the chaſtiſement of the Lord*, Heb. xii. 5.

At Death.

30. THERE is yet another time of repentance, which in the practice of men hath gotten away the cuſtom from all thoſe, and that is, the time of death; which, it is true, is a time very fit to renew our repentance, but ſure not proper to begin it: And it is a moſt deſperate madneſs for men to defer it till then. For, to ſay the mildeſt of it, it is the venturing our ſouls upon ſuch miſerable uncertainties, as no wiſe man would truſt with any thing of the leaſt value.

The danger of deferring it till then.

FOR firſt, I would aſk any man that means to repent at his death, how he knows he ſhall have an hour's time for it? Do we not daily ſee men ſnatched away in a moment? And who can tell that it ſhall not be his own caſe? But, ſecondly, ſuppoſe he have a more leiſurely death, that ſome diſeaſe give him warning of its approach, yet perhaps he will not underſtand that warning, but will ſtill flatter himſelf, as very often ſick people do, with hopes of life to the laſt: And ſo his death may be ſudden to him, though it comes by never ſo ſlow degrees. But again, thirdly, If he do diſcern his danger, yet how is he ſure he ſhall then be able to repent? Repentance is a grace of God not at our command; and it is juſt and uſual with God, when men have a long time refuſed and rejected that grace, reſiſted all his calls and invitations to converſion and amendment, to give them over at laſt to the hardneſs of their own hearts, and not to afford them any more of that grace they have ſo deſpiſed. Yet ſuppoſe, in the fourth place, that God, in his infinite patience, ſhould ſtill continue the offer of that grace to thee, yet thou that haſt reſiſted, it may be thirty, or forty, or fifty years together, how knoweſt thou that thou ſhalt put off that habit of reſiſtance upon a ſudden, and make uſe of the grace afforded? It is ſure thou haſt many more advantages towards the doing it now, than thou wilt have then.

The Diſadvantages of a death-bed Repentance.

The cuſtom of ſin.

31. FOR firſt, the longer ſin hath kept poſſeſſion of the heart, the harder it will be

be to drive it out. It is true, if repentance were nothing but a preſent ceaſing from the acts of ſin, the death-bed were fitteſt for it, for then we are diſabled from committing moſt ſins; but I have formerly ſhewed you, repentance contains much more than ſo, there muſt be in it a ſincere hatred of ſin, and love of God. Now how unlikely is it, that he which hath all his life loved ſin, cheriſhed it in his boſom, and on the contrary abhorred God and goodneſs, ſhould in an inſtant quite change his affections, hate that ſin he loved, and love God and goodneſs, which before he utterly hated?

Bodily pains.

32. And ſecondly, The bodily pains that attend a death-bed will diſtract thee, and make thee unable to attend the work of repentance; which is a buſineſs of ſuch weight and difficulty, as will employ all our powers, even when they are at the freſheſt.

Danger of unſincerity.

32. Consider thoſe diſadvantages thou muſt then ſtruggle with, and then tell me what hope there is thou ſhalt then do that, which now upon much eaſier terms thou wilt not. But in the third place, there is a danger behind, beyond all theſe, and that is, that the repentance which death drives a man to, will not be a true repentance; for in ſuch a caſe it is plain, it is only the fear of hell puts him on it; which, though it may be a good beginning, where there is time after to perfect it, yet where it goes alone, it can never avail for ſalvation. Now that death-bed repentances are often only of this ſort, is too likely, when it is obſerved, that many men, who have ſeemed to repent, when they have thought death approaching, have yet, after it hath pleaſed God to reſtore them to health, been as wicked (perhaps worſe) as ever they were before; which ſhews plainly, that there was no real change in them; and then ſurely had ſuch a man died in that ſeeming repentance, God, *who tries the heart*, would not have accepted it, which he ſaw was unſincere. When all theſe dangers are laid together, it will ſurely appear a moſt deſperate adventure for any man to truſt to a death-bed repentance. Nor is it ever the leſs for that example of the penitent thief, *Luke* xxiii. 43. which is by many ſo much depended on. For it is ſure his caſe and ours differ widely; he had never heard of Chriſt before, and ſo more could not be expected of him, than to embrace him as ſoon as he was

tendered to him: But we have had him offered, nay, preſſed upon us from our cradles, and yet have rejected him. But if there were not this difference, it is but a faint hope can be raiſed only from a ſingle example, and another we find not in the whole Bible. The *Iſraelites*, we read, *were fed with manna from heaven*; but would you not think him ſtark mad, that ſhould, out of expectation of the like, neglect to provide himſelf any food; yet it is full as reaſonable to depend on this example as the other. I conclude all in the words of the wiſe man, *Eccleſ.* xii. 1. *Remember thy Creator in the days of thy youth, before the evil days come.*

Faſting.

34. To this duty of repentance, *Faſting* is very proper to be annexed. The Scripture uſually joins them together; among the *Jews* the great day of atonement was to be kept with Faſting, as you may ſee by comparing *Lev.* xvi. 31. with *Iſaiah* lviii. 5. and this by God's eſpecial appointment. And in the Prophets, when the people are called on to repent and humble themſelves, they are alſo called on to faſt. Thus it is, *Joel* ii. 12. *Therefore now thus ſaith the Lord, Turn ye unto me with all your heart, with faſting, and with weeping*, &c. Yea, ſo proper hath faſting been accounted to humiliation, that we ſee even wicked *Ahab* would not omit it in his, 1 *Kings* xxi. 27. nor the heathen *Ninevites* in theirs, *Jonah* iii. 5. Nor is it leſs fit, or leſs acceptable ſince Chriſt, than it was before him. For we ſee he ſuppoſes it as a duty ſometimes to be performed, when he gives directions to avoid vain-glory in it, *Matth.* vi. 16. and alſo aſſures us, that if it be performed as it ought, not to pleaſe men but God, it will ſurely be rewarded by him. And accordingly we find it practiſed by the Saints, *Anna ſerved God with faſting and prayer*, Luke ii. 37. where it is obſervable, that it is reckoned as a ſervice of God, fit to be joined with prayers. And the Chriſtians of the firſt times were generally very frequent in the practice of it. Now though faſting be eſpecially proper to a time of humiliation, yet it is not ſo reſtrained to it, but it may be ſeaſonable whenſoever we have any extraordinary thing to requeſt from God. Thus when *Eſther* was to endeavour the deliverance of her people from deſtruction, ſhe and all the *Jews* kept a ſolemn faſt, *Eſther* iv. 16. And thus when *Paul* and *Barnabas* were to be ordained apoſtles, there

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was faſting joined to prayer, *Acts* xiii. 3. And ſo it will be very fit for us, whenſoever we have need of any extraordinary directions or aſſiſtance from God, whether concerning our temporal or ſpiritual concernments, thus to quicken our prayer by faſting. But above all occaſions, this of humiliation ſeems to require it; for beſides the advantages of kindling our zeal, which is never more neceſſary, than when we beg for pardon of ſins, faſting carries in it ſomewhat of revenge, which is reckoned as a ſpecial part of repentance, 2 *Cor.* vii. 11. For by denying our bodies the refreſhment of our ordinary food, we do inflict ſomewhat of puniſhment upon ourſelves for our former exceſſes, or whatever other ſins we at that time accuſe ourſelves of; which is a proper effect of that indignation, which every ſinner ought to have againſt himſelf. And truly he that is ſo tender of himſelf, that he can never find in his heart ſo much as to miſs a meal, by way of puniſhment for his faults, ſhews he is not ſo much fallen out with himſelf for committing them; and ſo wants that indignation which the Apoſtle in the fore-named text mentions as a part of true repentance.

Faſting, a revenge upon ourſelves.

35. THERE is no doubt, but ſuch holy revenges upon ourſelves for ſins, are very acceptable to God; yet we muſt not think that either thoſe, or any thing elſe that we can do, can make ſatisfaction for our offences; for that nothing but the blood of Chriſt can do: And therefore on that, and not on any of our performances, we muſt depend for pardon. Yet ſince that blood ſhall never be applied to any but penitent ſinners, we are much concerned to bring forth all the fruits of repentance, as if our hopes depended on them only.

Such revenges acceptable with God.

Yet no ſatisfaction for ſins.

36. HOW often this duty of faſting is to be performed, we have no direction in Scripture. That muſt be allotted by men's own piety, according as their health, or other conſiderations will allow. But as it is in humiliation, the frequenter returns we have of ſet times for it, the better; ſo it is likewiſe in faſting, the oftener the better: ſo it be not hurtful either to our healths, or to ſome other duty required of us. Nay,

Times for Faſting.

perhaps faſting may help ſome men to more of thoſe times for humiliation, than they would otherwiſe gain. For perhaps there are ſome that cannot, without a manifeſt hinderance to their calling, allow a whole day to that work, yet ſuch an one may at leaſt afford that time he would otherwiſe ſpend in eating; and ſo faſting will be doubly uſeful towards ſuch a man's humiliation, both by helping him in the duty, and gaining him time for it.

Second branch of our duty to God.

37. I HAVE now gone through the firſt branch of our duty to God, to wit, the acknowledging him for our God. The ſecond is, the having no other. Of which I need ſay little, as it is a forbidding of that groſſer ſort of heatheniſh idolatry, the worſhipping idols, which though it was once common in the world, yet is now ſo rare, that it is not likely any that ſhall read this, will be concerned in it. Only I muſt ſay, that to pay divine worſhip to any creature, be it ſaint or angel, yea, or the image of Chriſt himſelf, is a tranſgreſſion againſt this ſecond branch of our duty to God; it being the imparting that to a creature which is due only to God; and therefore is ſtrictly to be abſtained from.

Inward Idolatry.

38. BUT there is another ſort of idolatry, of which we are generally guilty; and that is, when we pay thoſe affections of love, fear, truſt, and the like, to any creature in a higher degree than we do to God; for that is the ſetting up that thing, whatſoever it is, for our God. And this inward kind of idolatry is that which provokes God to jealouſy, as well as the outward, of worſhipping an idol. I might enlarge much upon this, but becauſe ſome ſeverals of it have been touched on in the former diſcourſe, I ſuppoſe it needleſs; and therefore ſhall now proceed to the ſecond head of duty, that to *Ourſelves*.

SUNDAY VI.

Duty to Ourſelves; Of Sobriety; Of Humility; the great Sin of Pride; of Vain-glory, the Danger; Folly; the Means to prevent it; Of Meekneſs, &c.

Sect. 1. THIS Duty to ourſelves is by St. *Paul*, in the forementioned text, *Titus* ii. 12. ſum-

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med up in this one word, *ſoberly*. Now by *ſoberly* is meant our keeping within thoſe due bounds which God hath ſet us. My buſineſs will therefore be to tell you, what are the particulars of this ſobriety: And that firſt, in reſpect of the ſoul; ſecondly, in reſpect of the body. The ſobriety of the ſoul ſtands in right governing its paſſions and affections; and to that are many virtues required. I ſhall give you the particulars of them. *Duty to ourſelves.*

2. THE firſt of them is *Humility*, which may well have the prime place, not only in reſpect of the excellency of the virtue, but alſo of its uſefulneſs towards the obtaining of all the reſt; this being the foundation on which all others muſt be built. And he that hopes to gain them without this, will prove but like that fooliſh builder Chriſt ſpeaks of, *Luke* vi. 42. *who built his houſe on the ſand.* Of the humility towards God I have already ſpoken, and ſhewed the neceſſity of it; I am now to ſpeak of humility, as it concerns ourſelves, which will be found no leſs neceſſary than the former. *Humility.*

3. THIS humility is of two ſorts; the firſt is, the having a mean and low opinion of ourſelves; the ſecond is the being content that others ſhould have ſo of us. The firſt of theſe is contrary to pride, the other to vainglory. And that both theſe are abſolutely neceſſary to Chriſtians, I am now to ſhew you; which will, I conceive, beſt be done by laying before you, firſt, the ſin; ſecondly, the danger; thirdly, the folly of the contrary vices.

4. AND firſt, for Pride: the ſin of it is ſo great, that it caſt the angels out of heaven; and therefore, if we may judge of ſin by the puniſhment, it was not only the firſt, but the greateſt ſin that ever the devil hath been guilty of: But we need no better proof of the heinouſneſs of it, than the extreme hatefulneſs of it to God; which beſides that inſtance of his puniſhing the devil, we may frequently find in the Scriptures, *Prov.* xvi. 5. *Every one that is proud in heart is an abomination to the Lord.* And again, *Chap.* vi. 17. where there is mention of ſeveral things the Lord hates, *a proud look* is ſet as the firſt of them. So *James* iv. 6. *God reſiſteth the proud*; and divers other texts there are to the ſame purpoſe; which ſhews the *The great Sin of Pride.*

great hatred God bears to this ſin of pride. Now ſince it is certain, God, who is all goodneſs, hates nothing, but as it is evil, it muſt needs follow, that where God hates in ſo great a degree, there muſt be a great degree of evil.

The Danger. Drawing into other ſins.

5. BUT ſecondly, Pride is not only very ſinful, but very dangerous: and that firſt, in reſpect of drawing us to other ſins; ſecondly, of betraying us to puniſhments. Firſt, Pride draws us to other ſins, wherein it ſhews itſelf indeed to be the direct contrary to humility; for as that is the root of all virtue, ſo is this of all vice. For he that is proud ſets himſelf up as his own God, and ſo can never ſubmit himſelf to any other rules or laws than what he makes to himſelf. *The ungodly*, ſays the Pſalmiſt, *is ſo proud that he careth not for God*, Pſal. x. 4. where you ſee it is his pride that makes him deſpiſe God. And when a man is once come to that, he is prepared for the commiſſion of all ſins. I might inſtance in a multitude of particular ſins that naturally flow from this of pride; as, firſt, anger, which the wiſe man ſets as the effect of pride, *Prov.* xxi. 24. calling it *proud wrath*; ſecondly, ſtrife and contention, which he again notes to be the offspring of pride, *Prov.* xiii. 10. *Only by pride cometh contention.* And both theſe are indeed moſt natural effects of Pride. For he that thinks very highly of himſelf, expects much ſubmiſſion and obſervance from others, and therefore cannot but rage and quarrel whenever he thinks it not ſufficiently paid. It would be infinite to mention all the fruits of this bitter root: I ſhall name but one more, and that is, that Pride not only betrays us to many ſins, but alſo makes them incurable in us; for it hinders the working of all remedies.

Fruſtrating of remedies.

6. THOSE remedies muſt either come from God or man; if from God, they muſt be either in the way of meekneſs and gentleneſs, or elſe of ſharpneſs and puniſhment. Now if God by his goodneſs eſſay to lead a proud man to repentance, he quite miſtakes God's meaning, and thinks all the mercies he receives are but the reward of his own deſert; and ſo long, it is ſure he will never think he needs repentance. But, if, on the other ſide, God uſe him more ſharply, and lay afflictions and puniſhments upon

upon him, thoſe in a proud heart work nothing but murmuring and hating of God, as if he did him injury in thoſe puniſhments. As for the remedies that can be uſed by man, they again muſt be either by way of correction or exhortation. Corrections from man will ſure never work more on a proud heart, than thoſe from God; for he that can think God unjuſt in them, will much rather believe it of man. And exhortations will do as little; for let a proud man be admoniſhed, though never ſo mildly and lovingly, he looks on it as a diſgrace. And therefore, inſtead of confeſſing or amending the fault, he falls to reproaching his reprover, as an over-buſy or cenſorious perſon; and for that greateſt and moſt precious act of kindneſs, looks on him as his enemy. And now one that thus ſtubbornly reſiſts all means of cure, muſt be concluded in a moſt dangerous eſtate.

Betraying to puniſhment.

7. BUT beſides this danger of ſin, I told you there was another, that of puniſhment; and of this there will need little proof, when it is conſidered, that God is the proud man's profeſſed enemy, that he hates and reſiſts him, as appeared in the text forecited; and then there can be little doubt, that he which hath ſo mighty an adverſary ſhould be ſure to ſmart for it. Yet beſides this general ground of concluſion, it may not be amiſs to mention ſome of thoſe texts, which particularly threaten this ſin, as *Prov.* xvi. 18. *Pride goeth before deſtruction, and an haughty ſpirit before a fall:* Again, *Prov.* xvi. 5. *Every one that is proud in heart is an abomination to the Lord: Though hand join in hand, he ſhall not go unpuniſhed.* The decree, it ſeems, is unalterable; and whatever endeavours are uſed to preſerve the proud man, they are but vain, for *he ſhall not go unpuniſhed.* And this is very remarkable in the ſtory of *Nebuchadnezzar*, Dan. iv. who though a king, the greateſt in the world, yet for his pride was driven from among men, to dwell and feed with beaſts. And it is frequently ſeen, that this ſin meets with very extraordinary judgments even in this life. But if it ſhould not, let not the proud man think that he hath eſcaped God's vengeance, for it is ſure there will be a moſt ſad reckoning in the next; for if God ſpared not the angels for this ſin, but caſt them into hell, let no man hope to ſpeed better.

8. IN the third place I am to ſhew you the great folly of this ſin; and to do that, it will be neceſſary to conſider the ſeveral things whereof men uſe to be proud. They are of three ſorts, either thoſe which we call the goods of nature, or the goods of fortune, or the goods of grace.

The folly.

9. BY the goods of nature I mean beauty, ſtrength, wit, and the like; and the being proud of any of theſe is a huge folly. For, firſt, we are very apt to miſtake, and think ourſelves handſome or witty, when we are not; and then there cannot be a more ridiculous folly, than to be proud of what we have not; and ſuch every one eſteems it in another man, though he never ſuppoſes it his own caſe, and ſo never diſcerns it in himſelf. And therefore there is nothing more deſpicable amongſt all men, than a proud fool; yet no man that entertains high opinions of his own wit, but is in danger to be thus deceived; a man's own judgment of himſelf being of all others the leaſt to be truſted. But ſecondly, ſuppoſe we be not out in judgment, yet what is there in any of theſe natural endowments, which is worth the being proud of, there being ſcarce any of them which ſome creature or other hath not in a greater degree than man? How much does the whiteneſs of the lily, and the redneſs of the roſe, exceed the white and red of the faireſt face? What a multitude of creatures is there, that far ſurpaſs man in ſtrength and ſwiftneſs? and divers others there are, which, as far as concerns any uſeful end of theirs, act much more wiſely than moſt of us, and are therefore oftentimes in Scripture propoſed to us by way of example. It is therefore ſurely great unreaſonableneſs for us to think highly of ourſelves for ſuch things as are common to us with beaſts and plants. But, thirdly, if they were as excellent as we fancy them, yet they are not at all durable, they are impaired and loſt by ſundry means: A phrenzy will deſtroy the rareſt wit; a ſickneſs decay the freſheſt beauty, the greateſt ſtrength; or, however, old age will be ſure to do all: And therefore to be proud of them is again a folly in this reſpect. But, laſtly, whatever they are we gave them not to ourſelves. No man can think he did any thing towards the procuring his natural beauty or wit, and ſo can with no reaſon value himſelf for them.

In reſpect of the goods of nature.

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10. In the ſecond place, the folly is as great to be proud of the goods of fortune; by them I mean wealth and honour, and the like; for it is ſure they add nothing of true worth to the man. Somewhat of outward pomp and bravery they may help him to, but that makes no change in the perſon. You may load an aſs with money, or deck him with rich trappings, yet ſtill you will not make him a whit the nobler kind of beaſt by either of them. Then, ſecondly, theſe are things we have no hold of, they vaniſh many times ere we are aware: He that is rich to-day, may be poor to morrow, and then will be the leſs pitied by all in his poverty, the prouder he was when he was rich. Thirdly, we have them all but as ſtewards to lay out for our maſter's uſe; and therefore ſhould rather think how to make up our accounts, than pride ourſelves in our receipts. Laſtly, whatever of theſe we have, they, as well as the former, are not owing to ourſelves. But if they be lawfully gotten, we owe them only to God, whoſe bleſſing it is that maketh rich, *Prov.* x. 22. If unlawfully, we have them upon ſuch terms, that we have very little reaſon to brag of them. And thus you ſee, in theſe ſeveral reſpects, the folly of this ſecond ſort of Pride. *The goods of fortune.*

11. The third is that of the goods of grace; that is, any virtue a man hath. And here I cannot ſay but the things are very valuable, they being infinitely more precious than all the world; yet nevertheleſs this is of all the reſt the higheſt folly; and that not only in the foregoing reſpect, that we help not ourſelves to it, grace being above all things moſt immediately God's work in us, but eſpecially in this, that the being proud of grace is the ſure way to loſe it. God, who gives grace to the humble, will take it from the proud: for if, as we ſee in the parable, *Matth.* xxv. 28. the talent was taken from him who had only put it to no uſe at all, how ſhall we hope to have it continued to him, that hath put it to ſo ill, that inſtead of trading with it for God, hath traffick'd with it for Satan? And as he will loſe the grace for the future, ſo he will loſe all the reward of it for the time paſt. For let a man have done never ſo many good acts, yet if he be proud of them, that pride ſhall be charged on him to his deſtruction; but the good ſhall never be remembered *The goods of grace.*

to his reward. And this proves it to be a moſt wretched folly to be proud of grace: It is like that of children, that pull thoſe things to pieces they are moſt fond of, but yet much worſe than that of theirs; for we not only loſe the thing (and that the moſt precious that can be imagined) but we muſt alſo be eternally puniſhed for doing ſo; there being nothing that ſhall be ſo ſadly reckoned for in the next world, as the abuſe of grace: And certainly there can be no greater abuſe of it, than to make it ſerve for an end ſo directly contrary to that for which it was given; it being given to make us humble, not proud; to magnify God, not ourſelves.

Means of humility.

12. HAVING ſhewed you thus much of this ſin, I ſuppoſe it will appear very neceſſary to be eſchewed; to which purpoſe it will firſt be uſeful to conſider what hath been already ſaid concerning it, and that ſo ſeriouſly, as may work in thee not ſome ſlight diſlike, but a deep and irreconcileable hatred of the ſin. Secondly, to be very watchful over thine own heart, that it cheriſh not any beginnings of it; never ſuffer it to feed on the fancy of thine own worth, but whenever any ſuch thought ariſes, beat it down immediately with the remembrance of ſome of thy follies or ſins, and ſo make this very motion of pride an occaſion of humility. Thirdly, never to compare thyſelf with thoſe thou thinkeſt more fooliſh or wicked than thyſelf, that ſo thou mayeſt, like the *Phariſee*, Luke xviii. 11. extol thyſelf for being better; but if thou wilt compare, do it with the wiſe and godly, and then thou wilt find thou comeſt ſo far ſhort, as may help to pull down thy higheſt eſteem of thyſelf. Laſtly, to be very earneſt in prayer, that God would root out all degrees of this ſin in thee, and make thee one of thoſe *poor in ſpirit*, Matth. v. 3. to whom the bleſſing even of heaven itſelf is promiſed.

Vain-glory.

The ſin.

13. THE ſecond, contrary to humility, I told you, was vain-glory; that is, a great thirſt after the praiſe of men. And firſt, that this is a ſin, I need prove no otherwiſe than by the words of our Saviour, *John* v. 4. *How can ye believe, which receive honour one of another?* Where it appears, that it is not only a ſin, but ſuch an one as hinders the receiving of Chriſt into the heart; for ſo believing there ſignifies. This then, in the ſecond place, ſhews,

ſhews you likewiſe the great dangerouſneſs of this ſin; for if it be that which keeps Chriſt out of the heart, it is ſure it brings infinite danger, ſince all our ſafety, all our hope of eſcaping the wrath to come, ſtands in receiving him. But beſides the authority of this text, common experience ſhews, that wherever this ſin hath poſſeſſion, it endangers men to fall into any other. For he that ſo conſiders the praiſe of men, that he muſt at no hand part with it, whenever the greateſt ſins come to be in faſhion and credit (as God knows many are now-a-days) he will be ſure to commit them, rather than run the diſgrace of being too ſingle and preciſe. I doubt there are many conſciences can witneſs the truth of this, ſo that I need ſay no more to prove the danger of this ſin. *The danger*

14. THE third thing I am to ſhew, is the folly of it; and that will appear firſt, by conſidering what it is we thus hunt after, nothing but a little air, a blaſt, the breath of men; it brings us in nothing of real advantage; for I am made never the wiſer, nor the better for a man's ſaying I am wiſe and good. Beſides, if I am commended, it muſt be either before my face or behind my back. If the former, it is very often flattery, and ſo the greateſt abuſe that can be offered: and then I muſt be very much a fool to be pleaſed with it. But if it be behind my back, I have not then ſo much as the pleaſure of knowing it; and therefore it is a ſtrange folly thus to purſue what is ſo utterly gainleſs. But ſecondly, it is not only gainleſs, but painful and uneaſy alſo. He that eagerly ſeeks praiſe, is not at all maſter of himſelf, but muſt ſuit all his actions to that end, and inſtead of doing of what his own reaſon and conſcience (nay, perhaps, his worldly conveniency) directs him to, he muſt take care to do what will bring him in commendations, and ſo enſlave himſelf to every one that hath but a tongue to commend him. Nay, there is yet a further uneaſineſs in it, and that is, when ſuch a man fails of his aim, when he miſſes the praiſe, and perhaps meets with the contrary, reproach, (which is no man's lot more often than the vain-glorious, nothing making a man more deſpiſed) then what diſturbances and diſquiets, and even tortures of mind, is he under? A lively inſtance of this you have in *Achithophel*, 2 Sam. xvii. 23. who had ſo much of this upon *Abſalom's* *The Folly.*

deſpiſing his counſel, that he choſe to rid himſelf of it by hanging himſelf. And ſure this painfulneſs that thus attends this ſin, is ſufficient proof of the folly of it. Yet this is not all, it is yet further very hurtful; for if this vain-glory be concerning any good or Chriſtian action, it deſtroys all the fruit of it: He that prays, or gives alms, to be ſeen of men, *Matth.* vi. 2. muſt take that as his reward, *Verily, I ſay unto you, they have their reward*; they muſt expect none from God, but the portion of thoſe hypocrites, that *love the praiſe of men more than the praiſe of God.* And this is a miſerable folly to make ſuch an exchange. It is like the dog in the fable, who ſeeing in the water the ſhadow of that meat he had in his mouth, caught at the ſhadow, and ſo let go his meat. Such dogs, ſuch unreaſonable creatures are we, when we thus let go the eternal rewards of heaven to catch at a few good words of men. And yet we do not only loſe thoſe eternal joys, but procure to ourſelves the contrary, eternal miſeries, which is ſure the higheſt pitch of folly and madneſs. But if the vain-glory be not concerning any virtuous action, but only ſome indifferent thing, yet even there alſo it is very hurtful; for vain-glory is a ſin, that whereſoever it is placed, endangers our eternal eſtate, which is the greateſt of all miſchiefs. And even for the preſent it is obſervable, that of all other ſins it ſtands the moſt in its own light, hinders itſelf of that very thing it purſues. For there are very few that thus hunt after praiſe, but they are diſcerned to do ſo; and that is ſure to eclipſe whatever praiſe-worthy thing they do, and bring ſcorn upon them inſtead of reputation. And then certainly we may juſtly condemn this ſin of folly, which is ſo ill a manager even of its own deſign.

Helps againſt vain-glory.

15. You have ſeen how wretched a thing this vain-glory is in theſe ſeveral reſpects, the ſerious conſideration whereof may be one good means to ſubdue it: to which it will be neceſſary to add, firſt, a great watchfulneſs over thyſelf; obſerve narrowly whether in any Chriſtian duty thou at all conſidereſt the praiſe of men; or even in the moſt indifferent action, look whether thou haſt not too eager a deſire of it; and if thou findeſt thyſelf inclined that way, have a very ſtrict eye upon it, and whenever thou findeſt it ſtirring, check and reſiſt it, ſuffer it not to

to be the end of thy actions. But in all matters of religion, let thy duty be the motive; in all indifferent things of common life, let reaſon direct thee; and tho' thou mayeſt ſo far conſider in thoſe things the opinion of men, as to obſerve the rules of common decency, yet never think any praiſe that comes in to thee, from any thing of that kind, worth the contriving for. Secondly, ſet up to thyſelf another aim, *viz.* that of pleaſing God. Let that be thy enquiry, when thou goeſt about any thing, whether it be approved by him; and then thou wilt not be at leiſure to conſider what praiſe it will bring thee from men. And ſurely, he that weighs of how much more moment it is to pleaſe God, who is able eternally to reward us, than man, whoſe applauſe can never do us any good, will ſurely think it reaſonable to make the former his only care. Thirdly, if at any time thou art praiſed, do not be much overjoyed with it, nor think a jot the better of thyſelf; but if it be virtue thou art praiſed for, remember it was God that wrought it in thee, and give him the glory, never thinking any part of it belongs to thee: If it be ſome indifferent action, then remember that it cannot deſerve praiſe, as having no goodneſs in it: But if it be a bad one (as amongſt men ſuch are ſometimes likelieſt to be commended) then it ought to ſet thee a trembling inſtead of rejoicing, for then that woe of our Saviour's belongs to thee, *Luke* vi. 26. *Woe unto you when men ſpeak well of you, for ſo did their fathers to the falſe prophets*; and there is not a greater ſign of a hardened heart, than when men can make their ſins the matter of their glory. In the laſt place, let thy prayers aſſiſt thee in the fight with this corruption.

16. A SECOND virtue is *Meekneſs*, that is, a calmneſs and quietneſs of ſpirit, contrary to the rages and impatiences of anger. This virtue may be exerciſed either in reſpect of God, or our neighbour: That towards God I have already ſpoken of under the head of humility, and that towards our neighbour, I ſhall hereafter. All I have here to ſay of it is, how it becomes a duty to ourſelves; that it does in reſpect of the great advantage we reap by it; which in mere kindneſs to ourſelves we are to look after. And to prove that it brings us this great advantage, I need ſay no more, but that this meekneſs is that to which Chriſt hath pronounced

Meekneſs.

Advantages of it.

nounced a bleſſing, *Matth.* v. 5. *Bleſſed are the meek*, and not only in the next world, but even in this too, *they ſhall inherit the earth.* Indeed, none but the meek perſon hath the true enjoyment of any thing in the world: for the angry and impatient are like ſick people, who, we uſe to ſay, cannot enjoy the greateſt proſperities: For let things be never ſo fair without, they will raiſe ſtorms within their own breaſts. And ſurely whoever hath either in himſelf or others obſerved the great uneaſineſs of this paſſion of anger, cannot chooſe but think meekneſs a moſt pleaſant thing.

17. BESIDES, it is alſo a moſt honourable thing, for it is that whereby we reſemble Chriſt, *Learn of me*, ſays he, *for I am meek and lowly in heart*, Matt. xi. 29. It is alſo that whereby we conquer ourſelves, overcome our own unruly paſſions, which of all victories is the greateſt and moſt noble. Laſtly, it is that which makes us behave ourſelves like men, whereas anger gives us the fierceneſs and wildneſs of ſavage beaſts. And accordingly the one is by all eſteemed and loved, whereas the other is hated and abhorred, every man ſhunning a man in rage as they would a furious beaſt.

18. FARTHER yet, meekneſs is the ſobriety of the mind, whereas anger is the direct madneſs; it puts a man wholly out of his own power, and makes him do ſuch things as himſelf in his ſober temper abhors. How many men have done thoſe things in their rage, which they have repented all their lives after? And therefore ſurely as much as a man is more honourable than a beaſt, a ſober man than a madman; ſo much hath this virtue of meekneſs the advantage of honour above the contrary vice of anger.

19. AGAIN, meekneſs makes any condition tolerable and eaſy to be endured. He that meekly bears any ſuffering, takes off the edge of it, that it cannot wound him; whereas he that frets and rages at it, whets it, and makes it much ſharper than it would be; nay, in ſome caſes, makes that ſo, which would not elſe be ſo at all: as particularly in the caſe of reproachful words, which in themſelves can do us no harm, they neither hurt our bodies, nor leſſen our eſtates; the only miſchief they can do us, is to make us angry, and then our anger may do us much more: Whereas he that meekly paſſes them by, is never the worſe for them, nay, the better; for

for he ſhall be rewarded by God for that patience. Much more might be ſaid to recommend this virtue to us, in reſpect of our own preſent advantage; but I ſuppoſe this may ſuffice to perſuade men to the eſteem of it. The harder matter will be to gain them to the practice of it, wherein men pretend I know not what difficulties of natural conſtitutions, and the like; yet ſure there is no man of ſo cholerick a temper, but if he did heartily ſet about it, would find it were not impoſſible in ſome good meaſure to ſubdue it, but then he muſt be diligent in uſing means to that end. Divers of theſe means there are; I ſhall mention ſome few.

Means of obtaining it.

20. As firſt, The imprinting deep in our minds the lovelineſs and benefits of meekneſs, together with the uglineſs and miſchiefs of anger. Secondly, to ſet before us the example of Chriſt, who endured all reproaches, yea, torments, with perfect patience, that was *led as a ſheep to the ſlaughter*, Iſa. liii. 7. That *when he was reviled, reviled not again, when he ſuffered, threatened not*, 1 Peter ii. 23. And if he, the Lord of glory, ſuffered thus meekly and unjuſtly from his own creatures, with what face can we ever complain of any injury done to us? Thirdly, to be very watchful to prevent the very firſt beginnings of anger, and to that purpoſe to mortify all inward peeviſhneſs and frowardneſs of mind, which is a ſin in itſelf, though it proceeds no farther; but will alſo be ſure, if it be cheriſhed, to break out into open effects of anger. Therefore, whenever thou findeſt the leaſt riſing of it within thee, make as much haſte to check it, as thou wouldeſt to quench a fire in thy houſe; but be ſure thou bring no fuel to it, by entertaining any thoughts that may increaſe it. And at ſuch a time, eſpecially, keep a moſt ſtrict watch over thy tongue, that it break not out into any angry ſpeeches; for that breath will fan the fire not only in thine adverſary, but thyſelf too; therefore though thy heart be hot within, ſtifle the flame, and let it not break out; and the greater the temptation is, the more earneſtly lift up thy heart to God to aſſiſt thee to overcome it. Fourthly, often remember how great puniſhments thy ſins have deſerved, and then whether thy ſufferings be from God or man, thou wilt acknowledge them to be far ſhort of what

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is due to thee, and therefore wilt be aſhamed to be impatient at them.

Conſideration.

21. THE third virtue is *Conſideration*, and this in a moſt ſpecial manner we owe to our ſouls. For without it we ſhall, as raſh unadviſed people uſe to do, ruſh them into infinite perils. Now this conſideration is either of our eſtate, or of our actions. By our eſtate, I mean, what our condition is to Godward, whether it be ſuch, that we may reaſonably conclude ourſelves in his favour. Thus it much concerns us to conſider and examine, and that not by thoſe eaſy rules men are apt to frame to themſelves, as, whether they believe that Chriſt died for their ſins; that they are of the number of the elect, and ſhall certainly be ſaved: If theſe and the like were all that were required to put us into God's favour, none but ſome melancholy perſon could ever be out of it, for we are apt enough generally to believe comfortably of ourſelves. But the rules God hath given us in his word, are thoſe by which we muſt be tried at the laſt day; and therefore are certainly the only ſafe ones by which to try ourſelves now. And the ſum of thoſe are, that whoſoever continues in any one wilful ſin, is not in his favour, nor can, if he do ſo die, hope for any mercy at his hand.

Of our ſtate.

The Rules by which to try our ſtate.

22. NOW it is highly neceſſary we ſhould conſider what our condition is in this reſpect: For ſince our life is nothing but a puff of breath in our noſtrils, which may, for aught we know, be taken from us the next minute, it nearly concerns us to know how we are provided for another world; that ſo, in caſe we want at preſent that oil in our lamps, wherewith we are to meet the bridegroom, *Matt.* xxv. 8. we may timely get it; and not for want of it be ever ſhut out, like the fooliſh virgins, from his preſence. The neglect of this conſideration hath undone many ſouls; ſome by too eaſy a belief that they were in a good condition without conſidering and trying themſelves by the foregoing rule, but preſuming either upon ſome ſlight outward performances, or upon ſuch a falſe faith as I even now deſcribed; others by their wretched careleſs going on, without ſo much as aſking themſelves what their condition is, but hope they ſhall

The danger of inconſideration.

ſhall do as well as their neighbours, and ſo never enquiring farther; which wretched careleſſneſs will as certainly undo the ſpiritual, as the like would do the temporal eſtate: Yet in that every man is wiſe enough to foreſee, that a man that never takes any account of his eſtates, to ſee whether he be worth ſomething or nothing, will be ſure to be a beggar in the end. But in this far weightier matter we can generally be thus improvident.

23. THE ſecond thing we are to conſider is our actions, and theſe either before or after the doing of them. In the firſt place we are to conſider before we act, and not to do any thing raſhly or headily; but firſt to adviſe with our conſciences, whether this be lawful to be done: for he that follows his own inclination, and does every thing which that moves him to, ſhall be ſure to fall into a multitude of ſins. Therefore conſider ſoberly, and be aſſured of the lawfulneſs of the thing, before thou venture to do it. This adviſedneſs is, in all worldly things, accounted ſo neceſſary a part of wiſdom, that no man is accounted wiſe without it; a raſh man we look upon as the next degree to a fool. And yet it is ſure, there is not ſo much need of looking about us in any thing, as in what concerns our ſouls; and that not only in reſpect to the great value of them above all things elſe, but alſo in regard to the great danger they are in, as hath been ſhewed more at large in the beginning of the treatiſe. *Our actions. Before we do them.*

24. SECONDLY, we are to conſider the actions when they are paſt alſo: that is, we are to examine whether they have been ſuch as are allowable by the laws of Chriſt. This is very neceſſary, whether they be good, or bad; if they be good, the recalling them helpeth us to the comfort of a good conſcience, and that comfort again encourageth us to go on in the like; and beſides, it ſtirs us up to thankfulneſs to God, by whoſe grace alone we were enabled to do them. But if they be bad, then it is eſpecially neceſſary that we thus examine them; for without this, it is impoſſible we ſhould ever come to amendment; for, unleſs we obſerve them to have been amiſs, we can never think it needful to amend, but ſhall ſtill run on from one wickedneſs to another, which is the greateſt curſe any man can lie under. *After they are done.*

25. THE

Frequency of conſideration. 25. THE oftener therefore we uſe this conſideration, the better; for the leſs likely it is that any of our ſins ſhall eſcape our knowledge. It is much to be wiſhed, that every man would thus every night try the actions of the day, that ſo, if he hath done any thing amiſs, he may ſoon check himſelf for it, and ſettle his reſolutions againſt it; and not let it grow on to a habit and courſe. And that he may alſo early beg God's pardon, which will the eaſier be had, the ſooner it is aſked; every delay of that being a great increaſe of the ſin. And ſurely, whoever means to take an account of himſelf at all, will find this the eaſier courſe; it being much eaſier to do it ſo, a little at a time, and while paſſages are freſh in his memory, than to take the account of a long time together. Now, if it be conſidered, that every wilful ſin muſt have a particular repentance, before it can be pardoned, methinks men ſhould tremble to ſleep without repentance. For what aſſurance hath any man that lies down in his bed, that he ſhall ever riſe again? And then how dangerous is the condition of the man that ſleeps in an unrepented ſin? The weighing of theſe ſeveral motives may be a means, by God's bleſſing, to bring us to the practice of this duty of conſideration, in all the parts of it.

Danger of omitting it.

SUNDAY VII.

Of Contentedneſs, and the Contraries to it; Murmuring, Ambition, Covetouſneſs, Envy; Helps to Contentedneſs; of Duties which concern our Bodies; of Chaſtity, &c. Helps to it; of Temperance.

Contentedneſs. Sect. 1. THE Fourth Virtue is *Contentedneſs*; and this ſurely is a duty we muſt owe to ourſelves, it being that without which it is impoſſible to be happy. This Contentedneſs is a well pleaſedneſs with that condition, whatever it is, that God hath placed us in; not murmuring and repining at our lot, but chearfully welcoming whatſoever God ſends. How great, and withal how pleaſant a virtue this is, may appear by the contrariety it hath to ſeveral great and painful vices; ſo that where this is rooted in the heart,

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it ſubdues not only ſome ſuch ſingle ſin, but a cluſter of them together.

2. AND firſt, it is contrary to all murmuring in general, which is a ſin moſt hateful to God, as may appear by his ſharp puniſhments of it on the *Iſraelites* in the wilderneſs, as you may read in ſeveral places of the book of *Exodus* and *Numbers*. And ſurely it is alſo very painful and uneaſy to a man's ſelf; for if, as the Pſalmiſt ſaith, it be a *joyful and pleaſant thing to be thankful*, we may by the rule of contraries, conclude, it is a ſad and unpleaſing thing to be murmuring; and I doubt not, every man's own experience will confirm the truth of it. *Contrary to murmuring.*

3. SECONDLY, it is contrary to ambition. The ambitious man is always diſliking his preſent condition; and that makes him ſo greedily to ſeek a higher; whereas he that is content with his own, lies quite out of the road of this temptation. Now Ambition is not only a great ſin in itſelf, but it puts men upon many other: There is nothing ſo horrid, which a man that eagerly ſeeks greatneſs, will ſtick at; lying, perjury, murder, or any thing will down with him, if they ſeem to tend to his advancement; and the uneaſineſs of it is anſwerable to the ſin. This none can doubt of, that conſiders what a multitude of fears and jealouſies, cares and diſtractions there are, that attend ambition in its progreſs, beſides the great and public ruins that uſually befal it in the end. And therefore ſure contentedneſs is, in this reſpect, as well a happineſs as a virtue. *To ambition.*

4. THIRDLY, it is contrary to covetouſneſs; this the Apoſtle witneſſeth, *Heb.* xiii. 5. *Let your converſation be without covetouſneſs, and be content with ſuch things as ye have*; where you ſee contentedneſs is ſet as direct contrary to covetouſneſs. But of this there needs no other proof than common experience; for we ſee the covetous man never thinks he hath enough, and therefore can never be content; for no man can be ſaid to be ſo, that thirſts after any thing he hath not. Now that you may ſee how excellent and neceſſary a virtue that is, that ſecures us againſt covetouſneſs, it will not be amiſs a little to conſider the nature of that ſin. *To covetouſneſs.*

5. THAT

Covetouſneſs contrary to our Duty to God.

5. THAT it is a very great crime, is moſt certain; for it is contrary to the very foundation of all good life; I mean thoſe three great duties, to God, to ourſelves, to our neighbours. Firſt, it is contrary to our duty to God, that Chriſt himſelf tells us, *Luke* xvi. 13. *We cannot ſerve God and mammon:* He that ſets his heart upon wealth, muſt neceſſarily take it off from God. And this we daily ſee in the covetous man's practice; he is ſo eager in the gaining of riches, that he hath no time or care to perform his duty to God; let but a good bargain or opportunity of gain come in his way, prayer and all duties of religion muſt be neglected to attend it. Nay, when the committing the greateſt ſin againſt God, may be likely either to get or ſave him ought, his love of wealth quickly perſuades him to commit it.

To ourſelves.

6. SECONDLY, it is contrary to the duty we owe to ourſelves, and that both in reſpect of our ſouls and bodies. The covetous man deſpiſes his ſoul, ſells that to eternal deſtruction for a little pelf; for ſo every man does that by unlawful means ſeeks to enrich himſelf: nay, though he do it not by unlawful means, yet if he have once ſet his heart upon wealth, he is that covetous perſon, upon whom the Apoſtle hath pronounced, That *he ſhall not inherit the kingdom of God,* 1 Cor. vi. 10. Nor doth he only offend againſt his ſoul but his body too; for he often denies that thoſe neceſſary refreſhments it wants, and for which his wealth (as far as it concerns himſelf) was given him. This is ſo conſtantly the cuſtom of rich miſers, that I need not prove it to you.

To our neighbours.

7. IN the third place, covetouſneſs is contrary to the duty we owe to our neighbours; and that in both the parts of it, juſtice and charity. He that loves money immoderately, will not care whom he cheats or defrauds, ſo he may bring in gain to himſelf; and from hence ſpring thoſe many tricks of deceit and cozening ſo common in the world. As for charity, that is never to be hoped for from a covetous man, who dreads the leſſening of his own heaps, more than the ſtarving of his poor brother. You ſee how great a ſin this is, that we may well ſay of it as the Apoſtle doth, 1 *Tim.* vi. 10. *The*

love of money is the root of all evil. And it is not much leſs uneaſy than wicked; for between the care of getting, and the fear of loſing, the covetous man enjoys no quiet hour. Therefore every man is deeply concerned, as he tenders his happineſs either in this world or the next, to guard himſelf againſt this ſin; which he can no way do, but by poſſeſſing his heart with this virtue of contentedneſs.

Contentedneſs contrary to envy.

8. In the fourth place, it is contrary to envy: for he that is content with his own condition, hath no temptation to envy another's. How unchriſtian a ſin this of envy is, ſhall hereafter be ſhewed; at the preſent I need ſay no more, but that it is alſo a very uneaſy one; it frets and gnaws the very heart of him that harbours it. But the worſe this ſin is, the more excellent ſtill is this grace of contentedneſs, which frees us from it. I ſuppoſe I have ſaid enough to make you think this a very lovely and deſirable virtue: And ſure it were not impoſſible to be gained by any, that would but obſerve theſe few directions.

Helps to contentedneſs.

9. FIRST, to conſider, that whatever our eſtate and condition in any reſpect be, it is that which is allotted us by God; and therefore is certainly the beſt for us, he being much better able to judge for us, than we for ourſelves; and therefore to be diſpleaſed at it, is in effect to ſay, we are wiſer than he. Secondly, conſider thoroughly the vanity of all worldly things, how very little there is in them while we have them, and how uncertain we are to keep them; but above all, in how little ſtead they will ſtand us at the day of death or judgment, and then thou canſt not think any of them much worth the deſiring, and ſo wilt not be diſcontented for want of them. Thirdly, ſuffer not thy fancy to run on things thou haſt not: Many have put themſelves out of love with what they have, only by thinking what they want. He that ſees his neighbour poſſeſs ſomewhat which himſelf hath not, is apt to think how happy he ſhould be, if he were in that man's condition, and in the mean time never thinks of enjoying his own, which yet perhaps in many reſpects may be much happier than that of his neighbour's, which he ſo much admires. For we look but upon the outſide of other men's conditions; and many

many a man that is envied by his neighbours as a wonderful happy perſon, hath yet ſome ſecret trouble, which makes him think much otherwiſe of himſelf. Therefore never compare thy condition in any thing with thoſe thou counteſt more proſperous than thyſelf; but rather do it with thoſe thou knoweſt more unhappy, and then thou wilt find cauſe to rejoice in thine own portion. Fourthly, conſider how far thou art from deſerving any good thing from God, and then thou canſt not but with *Jacob*, Gen. xxxii. 10. confeſs that thou art *not worthy of the leaſt of thoſe mercies* thou enjoyeſt; and inſtead of murmuring that they are no more, will ſee reaſon to admire and praiſe the bounty of God, that they are ſo many. Fifthly, be often thinking of the joys laid up for thee in heaven; look upon that as thy home, on this world only as an inn, where thou art fain to take up in thy paſſage: And then as a traveller expects not the ſame conveniencies at an inn that he hath at home; ſo thou haſt reaſon to be content with whatever entertainment thou findeſt here, knowing thou art upon thy journey to a place of infinite happineſs, which will make an abundant amends for all the uneaſineſs and hardſhip thou canſt ſuffer in the way. Laſtly, pray to God, from whom all good things do come, that he will, to all his other bleſſings, add this of a contented mind, without which thou canſt have no taſte or reliſh of any other.

Diligence.

10. A FIFTH duty is *Diligence*: This is made up of two parts, watchfulneſs and induſtry; and both theſe we owe to our ſouls.

Watchfulneſs againſt ſin.

11. FIRST, Watchfulneſs, in obſerving all the dangers that threaten them. Now ſince nothing can endanger our ſouls, but ſin, this watchfulneſs is principally to be employed againſt that; and as in a beſieged city, where there is any weak part, there it is neceſſary to keep the ſtrongeſt guard, ſo it is here; wherever thou findeſt thy inclinations ſuch as are moſt likely to betray thee to ſin, there it concerns thee to be eſpecially watchful: Obſerve therefore carefully to what ſins either thy natural temper, thy company, or thy courſe of life do particularly incline thee, and watch thyſelf very narrowly in thoſe; yet do not ſo lay out all thy care on thoſe, as to leave thyſelf open to any other, for that may give Satan as much advantage on the other ſide; but let thy watch be

general againſt all ſin, though in a ſpecial manner againſt thoſe which are like oftenest to aſſault thee.

12. THE ſecond part of diligence is induſtry, or labour; and this alſo we owe to our ſouls; for without it they will as little proſper as that vineyard of the ſluggard, which *Solomon* deſcribes, *Prov.* xxiv. 30. For there is a huſbandry of the ſoul, as well as of the eſtate; and the end of the one, as of the other, is the increaſing and improving of its riches. Now the riches of the ſoul are either natural or divine. By the natural, I mean its faculties of reaſon, wit, memory, and the like; by the divine, I mean the graces of God, which are not the ſoul's natural portion, but are given immediately by God; and both theſe we are to take care to improve, they being both talents intruſted to us for that purpoſe. *Induſtry in improving gifts.*

13. THE way of improving the natural, is, by employing them ſo, as may bring in moſt honour to God: We muſt not let them lie idle by us through ſloth, neither muſt we overwhelm them with intemperance and brutiſh pleaſures, which is the caſe of too many; but we muſt employ them, and ſet them on work: But then we muſt be ſure it be not in the devil's ſervice, like many, who ſet their wit only to the profaning of God, or cheating their neighbours, and ſtuff their memories with ſuch filthineſs, as ſhould never once enter their thoughts; our uſe of them muſt be ſuch as may bring in moſt glory to God, moſt benefit to our neighbours, and may beſt fit us to make our accounts, when God ſhall come to reckon with us for them. *Of nature.*

14. BUT the other part of the ſoul's riches is yet more precious, that is, grace; and of this we muſt be eſpecially careful to huſband and improve it. This is a duty expreſsly commanded us by the Apoſtle, 2 *Pet.* iii. 18. *Grow in grace.* And again, in the 1ſt chapter of that epiſtle, ver. 5. *Give all diligence to add to your faith virtue, and to virtue knowledge*, &c. Now the eſpecial means of improving grace, is by employing it, that, by doing thoſe things for enabling of us whereunto it was given us: This is a ſure means not only in reſpect of that eaſineſs, which a cuſtom of any thing brings in the doing of it, but principally, as it hath the praiſe of God, who hath promiſed, *Matt.* xxv. 29. That *to him that hath* (that is, hath made *Of grace.*

uſe

uſe of what he hath) *ſhall be given, and he ſhall have abundance.* He that diligently and faithfully employs the firſt beginnings of grace, ſhall yet have more; and he that in like manner huſbands that more, ſhall yet have a greater degree; ſo that what *Solomon* ſaith of temporal riches, is alſo true of ſpiritual, *The hand of the diligent maketh rich.*

To improve good motions.

15. THEREFORE, whenever thou findeſt any good motions in thy heart, remember that this is a ſeaſon for this ſpiritual huſbandry. If thou haſt but a check of conſcience againſt any ſin thou liveſt in, drive that on till it comes to an hatred, and then that hatred till it comes to reſolution; then from that reſolution, proceed to ſome endeavours againſt it. Do this faithfully and ſincerely, and thou ſhalt certainly find the grace of God aſſiſting thee, not only in every of theſe ſteps, but alſo enabling thee to advance ſtill higher, till thou come to ſome victory over it. Yet to this induſtry thou muſt not fail to add thy prayers alſo, there being a promiſe that God *will give the holy Spirit to them that aſk it*, Matt. vii. 11. And therefore they that aſk it not, have no reaſon to expect it. But it muſt be aſked with ſuch an earneſtneſs, as is ſome way anſwerable to the value of the thing, which being infinitely more precious than all the world, both in reſpect of its own worth, and its uſefulneſs to us, we muſt beg it with much more zeal and earneſtneſs, than all temporal bleſſings, or elſe we ſhew ourſelves deſpiſers of it.

The danger of the contrary.

16. HAVING directed you to the means of improving grace, I ſhall, to quicken you to it, mention the great danger of the contrary; and that is not, as in other things, the loſing only thoſe further degrees, which our induſtry might have helped us to, but it is the loſing even of what we already have: *For from him that hath not* (that is again, hath not made uſe of what he hath) *ſhall be taken away even that which he hath*, Matth. xxv. 29. God will withdraw the grace which he ſees ſo neglected, as we ſee in that parable; the talent was taken from him that had only hid it in a napkin, and had brought in no gain to his lord. And this is a moſt ſad puniſhment, the greateſt that can befal any man before he comes to hell; indeed it is ſome kind of foretaſte of it, it is the deliver-

ing him up to the power of the devil, and it is the baniſhing him from the face of God, which are not the leaſt parts of the miſery of the damned; and it is alſo the binding a man over to that fuller portion of wretchedneſs in another world, for that is the laſt doom of the unprofitable ſervant, *Matt.* xxv. 30. *Caſt ye the unprofitable ſervant into outer darkneſs, there ſhall be weeping and gnaſhing of teeth.* You ſee theſe are no light dangers that attend this neglect of grace, and therefore if we have any love, nay, any common pity to our ſouls, we muſt ſet ourſelves to this induſtry. I have now done with thoſe virtues which reſpect our ſouls. I come now to thoſe which concern our bodies.

17. THE firſt of which is *Chaſtity*, or purity, which may well be ſet in the front of the duties we owe to our bodies, ſince the Apoſtle, 1 *Cor.* v. 18. ſets the contrary as the eſpecial ſin againſt them, *He that committeth fornication ſinneth againſt his own body.* *Chaſtity.*

18. NOW this virtue of chaſtity conſiſts in a perfect abſtaining from all kinds of uncleanneſs, not only that of adultery and fornication, but all other more unnatural ſorts of it, committed either upon ourſelves or with any other. In a word, all acts of that kind are utterly againſt chaſtity, ſave only in lawful marriage. And even there men are not to think themſelves let looſe to pleaſe their brutiſh appetites, but are to keep themſelves within ſuch rules of moderation, as agree to the ends of marriage; which being theſe two, the begetting of children, and the avoiding of fornication, nothing muſt be done, which may hinder the firſt of theſe ends; and the ſecond aiming only at the ſubduing of luſts, the keeping men from any ſinful effects of it, is very contrary to that end, to make marriage an occaſion of heightening and inflaming it.

19. BUT this virtue of chaſtity reacheth not only to the reſtraining of the groſſer act, but to all lower degrees; it ſets a guard upon our eyes, according to that of our Saviour, *Matt.* v. 28. *He that looketh upon a woman to luſt after her, hath committed adultery with her already in his heart*; and upon our hands, as appears by what Chriſt adds in that place, *If thy hand offend thee, cut it off*, ver. 30. ſo alſo upon our tongues, *Uncleanneſs forbidden in the very loweſt degrees.*

that they ſpeak no immodeſt or filthy words, *Let no corrupt communication proceed out of your mouth*, Epheſ. iv. 29. Nay, upon our very thoughts and fancies, we muſt not entertain any foul or filthy deſires, nor ſo much as the imagination of any ſuch thing. Therefore he that forbears the groſſer act, and yet allows himſelf in any of theſe, it is to be ſuſpected, that it is rather ſome outward reſtraint, that keeps him from it, than the conſcience of the ſin. For if it were that, it would keep him from theſe too, theſe being ſins alſo, and very great ones in God's ſight. Beſides, he that lets himſelf looſe to theſe, puts himſelf in very great danger of the other, it being much more eaſy to abſtain from all, than to ſecure againſt the one, when the other is allowed. But above all, it is to be conſidered, that even theſe lower degrees are ſuch as make men very odious in God's eyes, who ſeeth the heart, and loves none that are not pure there.

The Miſchiefs of it.

20. THE lovelineſs of this virtue of chaſtity needs no other way of deſcribing, than by conſidering the loathſomeneſs and miſchiefs of the contrary ſin, which is, firſt, very brutiſh; thoſe deſires are but the ſame that the beaſts have; and then how far they are ſunk below the nature of men, that can boaſt of their ſins of that kind, as of their ſpecial excellency! when, if that be the meaſure, a goat is the more excellent creature. But indeed,

To the ſoul.

they that eagerly purſue this part of beaſtiality, do often leave themſelves little beſides their human ſhape, to difference them from beaſts; this ſin ſo clouds the underſtanding, and defaceth the reaſonable ſoul. Therefore *Solomon* very well deſcribes the young man that was going to the harlot's houſe, *Prov.* vii. 22. *He goeth after her, as an ox goeth to the ſlaughter.*

To the body.

21. NOR, ſecondly, are the effects of it better to the body, than to the mind. The many foul and filthy, beſides painful diſeaſes, which often follow this ſin, are ſufficient witneſſes how miſchievous it is to the body. And alas! how many are there that have thus made themſelves the devil's martyrs? ſuffered ſuch torments in the purſuit of this ſin, as would exceed the invention of the greateſt tyrant? Surely

Surely they that pay thus dear for damnation, very well deſerve to enjoy the purchaſe.

The judgments of God againſt it.

23. BUT, thirdly, beſides the natural fruits of this ſin, it is attended with very great and heavy judgments from God. The moſt extraordinary and miraculous judgment that ever befel any place, fire and brimſtone from heaven upon *Sodom* and *Gomorrah*, was for this ſin of uncleanneſs: And many examples likewiſe of God's vengeance may be obſerved on particular perſons for this ſin. The inceſt of *Amnon* coſt him his life, as you may read, 2 *Sam.* xxii. *Zimri* and *Cozbi* were ſlain in the very act, *Numb.* xxv. 8. And no perſon that commits the like, hath any aſſurance it ſhall not be his own caſe. For how ſecretly ſoever it be committed, it cannot be hid from God, who is the ſure avenger of all ſuch wickedneſs. Nay, God hath very particularly threatened this ſin, 1 *Cor.* iii. 17. *If any man defile the temple of God, him ſhall God deſtroy.* This ſin of uncleanneſs is a kind of ſacrilege, a polluting thoſe bodies which God hath choſen for his temples; and therefore no wonder if it be thus heavily puniſhed.

It ſhuts out from heaven.

23. LASTLY, this ſin ſhuts us out from the kingdom of heaven, wherein no impure thing can enter. And we never find any liſt of thoſe ſins, which bar men thence, but this of uncleanneſs hath a ſpecial place in it. Thus it is, *Gal.* v. 19. And ſo again, 1 *Cor.* vi. 9. If we will thus pollute ourſelves, we are fit company only for thoſe black ſpirits, the devil and his angels; and therefore with them we muſt expect our portion, where our flames of luſt ſhall end in flames of fire.

Helps to chaſtity.

24. ALL this laid together may ſurely recommend the virtue of chaſtity to us; for the preſerving of which we muſt be very careful, firſt, to check the beginnings of the temptation; to caſt away the very firſt fancy of luſt with indignation; for if you once fall to parley and talk with it, it gains ſtill more upon you, and then it will be harder to reſiſt: Therefore your way in this temptation is to fly, rather than fight with it. This is very neceſſary, not only that we may avoid the danger of proceeding to act the ſin, but alſo in reſpect of the preſent fault of entertaining ſuch fancies, which of itſelf, though it ſhould

never proceed farther, is, as hath been ſhewed, a great abomination before God. Secondly, have a ſpecial care to fly idleneſs, which is the proper ſoil for theſe filthy weeds to grow in: and keep thyſelf always buſied in ſome innocent or virtuous employment; for then theſe fancies will be leſs apt to offer themſelves. Thirdly, never ſuffer thyſelf to recal any unclean paſſages of thy former life with delight; for that is to act over the ſin again, and will be ſo reckoned by God: nay, perhaps, thus deliberately to think of it, may be a greater guilt than a raſh acting of it: For this both ſhews thy heart to be ſet upon filthineſs, and is alſo a preparation to more acts of it. Fourthly, forbear the company of ſuch light and wanton perſons, as either by the filthineſs of their diſcourſe, or any other means, may be a ſnare to thee. Fifthly, pray earneſtly, that God would give thee the ſpirit of purity, eſpecially at the time of any preſent temptation. Bring the unclean devil to Chriſt, to be caſt out, as did the man in the goſpel; and if it will not be caſt out with prayer alone, add faſting to it; but be ſure thou do not keep up the flame by any high or immoderate feeding. The laſt remedy, when the former prove vain, is marriage, which becomes a duty to him that cannot live innocently without it. But even here there muſt be care taken, leſt this, which ſhould be for his good, become to him an occaſion of falling, for want of ſobriety in the uſe of marriage. But this I have touched on already, and therefore need add no more, but an earneſt entreaty that men would conſider ſeriouſly of the foulneſs and danger of this ſin of uncleanneſs, and not let the commonneſs of it leſſen their hatred of it; but rather make them abhor that ſhameleſs impudence of the world, that can make light of this ſin, againſt which God hath pronounced ſuch heavy curſes, *Whoremongers and adulterers God will judge*, Heb. xiii. 4. and ſo he will certainly do all ſorts of unclean perſons whatſoever.

Temperance.

25. THE ſecond virtue that concerns our bodies, is *Temperance*. And the exerciſes of that are divers; as firſt, temperance in eating; ſecondly, in drinking; thirdly, in ſleep; fourthly, in recreation; fifthly, in apparel. I ſhall ſpeak of them ſeverally; and firſt of temperance in eating. This temperance is obſerved when

In eating.

our

our eating is agreeable to those ends, to which eating is by God and nature designed; those are first, the being; secondly, the well-being of our bodies. *Ends of eating.*

26. MAN is of such a frame, that eating becomes necessary to him for the preserving his life, hunger being a natural disease, which will prove deadly if not prevented; and the only physick for it is eating, which is therefore become a necessary means of keeping us alive, and that is the first end of eating; and as men use not to take physick for pleasure, but remedy, so neither should they eat. *Preserving of life.*

27. BUT, secondly, God hath been so bountiful as to provide, not only for the being, but the well-being of our bodies; and therefore we are not tied to such strictness, that we may eat no more than will just keep us from starving; but we may also eat whatsoever, either for kind or quantity, most tends to the health and welfare of them: Now that eating, which is agreeable to these ends, is within the bounds of temperance; as on the contrary, whatsoever is contrary to them is a transgression against it: He therefore that sets up to himself other ends of eating, as either the pleasing of his taste, (or what is yet worse) the pampering of his body, that he may the better serve his lust, he directly thwarts and crosses these ends of God; for he that hath those aims, does that which is very contrary to health, yea, to life itself, as appears by the many diseases, and untimely deaths, which surfeiting and uncleanness daily bring on men. *Of health.*

28. HE, therefore, that will practise this virtue of Temperance, must neither eat so much, nor of any such sorts of meat (provided he can have other) as may be hurtful to his health. What the sorts or quantities shall be, is impossible to set down, for that differs according to the several constitutions of men; some men may with temperance eat a great deal, because their stomachs require it; when another may be guilty of intemperance in eating but half so much, because it is more than is useful to him. And so also for the other sorts of meat, it may be niceness and luxury for some to be curious in them, when yet some degree of it may be necessary to the in- *Rules of Temperance in eating.*

firmities of a weak ſtomach, which, not out of wantonneſs, but diſeaſe, cannot eat the coarſer meats. But I think it may in general be ſaid, that to healthful bodies the plaineſt meats are generally the moſt wholeſome. But every man muſt in this be left to judge for himſelf; and that he may do it aright, he muſt be careful, that he never ſuffer himſelf to be enſlaved to his palate, for that will be ſure to ſatisfy itſelf, whatever becomes of health or life.

Means of it.

29. To ſecure him the better, let him conſider, firſt, how unreaſonable a thing it is, that the whole body ſhould be ſubject to this one ſenſe of taſting, that it muſt run all hazards only to pleaſe that. But yet it is much more ſo, that the diviner part of the ſoul ſhould alſo be thus enſlaved: And yet thus it is in an intemperate perſon, his very ſoul muſt be ſacrificed to this brutiſh appetite; for the ſin of intemperance, though it be acted by the body, yet the ſoul muſt ſhare in the eternal puniſhment of it. Secondly, conſider how extreme ſhort and vaniſhing this pleaſure is; it is gone in a moment; but the pains that attend the exceſs of it are much more durable; and then ſurely it agrees not with that common reaſon, wherewith, as men, we are endued, to ſet our hearts upon it. But then, in the third place, it agrees yet worſe with the temper of a chriſtian, who ſhould have his heart ſo purified and refined with the expectation of thoſe higher and ſpiritual joys he looks for in another world, that he ſhould very much deſpiſe theſe groſs and brutiſh pleaſures which beaſts are as capable of as we; and to them we may well be contented to leave them, it being the higheſt their natures can reach to: But for us, who have ſo much more excellent hopes, it is an intolerable ſhame that we ſhould account them as any part of our happineſs. Laſtly, the ſin of gluttony is ſo great and dangerous, that Chriſt thought fit to give an eſpecial warning againſt it; *Take heed to yourſelves, that your hearts be not overcharged with ſurfeiting*, &c. Luke xxi. 34. And you know what was the end of the rich glutton, *Luke* xvi. He that had *fared deliciouſly every day*, at laſt wants a *drop of water to cool his tongue*. So much for the firſt ſort of Temperance, that of eating.

SUNDAY

SUNDAY VIII.

Of Temperance in Drinking; False ends of Drinking, viz. Good Fellowship, putting away Cares, &c.

Sect. 1. THE Second is Temperance in Drinking; and the ends of eating and drinking being much the same, I can give no other direct rules in this, than what were given in the former; to wit, that we drink neither of such sorts of liquor, nor in such quantities, as may not agree with the right ends of drinking, the preserving our lives and health: Only in this there will be need of putting in one caution; for our understandings being in more danger to be hurt by drinking than meat, we must rather take care to keep that safe, and rather not drink what we might safely in respect of our health, if it be in danger to distemper our reason. This, I say, because it is possible some men's brains may be so weak, that their heads cannot bear that ordinary quantity of drink, which would do their bodies no harm. And whoever is of this temper, must strictly abstain from that degree of drink, or that sort of it, which he finds hath that effect; yea, though it doth in other respects appear not only safe, but useful to his health. For though we are to preserve our healths, yet we are not to do it by a sin, as drunkenness most certainly is. *Temperance in drinking.*

2. BUT, alas! of those multitudes of drunkards we have in the world, this is the case but of very few, most of them going far beyond what their health requires, yea, or can bear, even to the utter destruction thereof. And therefore, it is plain, men have set up to themselves some other ends of drinking, than those allowable ones beforementioned? It may not be amiss a little to explain what they are, and withal to shew the unreasonableness of them. *False ends of drinking.*

3. THE first and most owned is that which they call Good-Fellowship; one man drinks to keep another company at it. But I would ask such an one, Whether, if that man were drinking rank poison, he would pledge him for company? If he say he would not; I must tell him that, by the *Good-fellowship.*

very ſame, nay, far greater reaſon, he is not to do this. For immoderate drinking is that very poiſon; perhaps it doth not always work death immediately (yet there want not many inſtances of its having done even that, very many have died in their drunken fit) but that the cuſtom of it doth uſually bring men to their ends, is paſt doubt; and therefore, though the poiſon works ſlowly, yet it is ſtill poiſon. But, however, it doth at the preſent work that which a wiſe man would more abhor than death; it works madneſs and phrenzy, turns the man into a beaſt, by drowning that reaſon which ſhould difference him from one. Certainly the effects of drink are ſuch, that had being drunk been firſt enjoined a puniſhment, we ſhould have thought him a mere than ordinary tyrant that had invented it.

Preſerving of kindneſs.

4. A SECOND end of drinking is ſaid to be the maintaining of friendſhip and kindneſs amongſt men. But this is ſtrangely unreaſonable, that men ſhould do that towards the maintaining of friendſhip, which is really the greateſt miſchief that can be done to any man. Did ever any think to befriend any man by helping to deſtroy his eſtate, his credit, his life? Yet he, that thus drinks with a man does this, and much more; he ruins his reaſon, yea, his ſoul; and yet this muſt be called the way of preſerving of friendſhip. This is ſo ridiculous, that one would think none could own it, but when he were actually drunk. But beſides, alas! experience ſhews us, that this is fitter to beget quarrels than preſerve kindneſs; as the many drunken brawls we every day ſee, with the wounds, and ſometimes murders, that accompany them, do witneſs.

Chearing of the ſpirits.

5. A THIRD end is ſaid to be the Chearing their Spirits, making them merry and jolly. But ſure, if the mirth be ſuch, that reaſon muſt be turned out of doors before it begin, it will be very little worth: One may ſay with *Solomon*, Eccl. ii. 2. *The laughter of ſuch fools is madneſs.* And ſure they that will drink to put themſelves in this temper, muſt, by the ſame reaſon, be glad of a frenzy, if they could but be ſure it would be of the merry ſort. But little do theſe merry folks think what ſadneſs they are all this while heaping up to themſelves; often in this world, when by ſome mad pranks they play

in

in their jollity, they bring miſchief upon themſelves; but however certainly in another, where this mirth will be ſadly reckoned for.

6. A FOURTH end is ſaid to be the putting away of cares; but I ſhall aſk what thoſe cares are? Be they ſuch as ſhould be put away? Perhaps, they are ſome checks and remorſes of conſcience which muſt be thus charmed. And, I doubt, this hath proved too effectual with many, to the laying them aſleep. But this is the wickedeſt folly in the world; for if thou thinkeſt not theſe checks to have ſomething conſiderable in them, why do they trouble thee? But if thou doſt, it is impoſſible thou canſt hope this can long ſecure thee from them. Thou mayeſt thus ſtop their mouths for a while, but they will one day cry the louder for it. Suppoſe a thief or a murderer knew he were purſued to be brought to juſtice, would he, think you, to put away the fear of being hanged, fall to drinking, and in the mean time take no care for his eſcape? Or would you not think him deſperately mad, if he did? Yet this is the very caſe here; thy conſcience tells thee of thy danger, that thou muſt ere long be brought before God's judgment ſeat; and is it not madneſs for thee, inſtead of endeavouring to get thy pardon, to drink away the thought of thy danger? But in the ſecond place, ſuppoſe theſe cares be ſome worldly ones, and ſuch as are fit to be put away; then, for ſhame, do not ſo diſgrace thy reaſon, thy chriſtianity, as not to let them be as forcible to that end, as a little drink. Thy reaſon will tell thee, it is in vain to care, where care will bring no advantage; and thy chriſtianity will direct thee to one, on whom thou mayeſt *ſafely caſt all thy cares, for he careth for thee*, 1 Pet. v. 7. And therefore, unleſs thou meaneſt to renounce being both a man and a chriſtian, never betake thee to this pitiful ſhift, to rid thee of thy cares. But beſides, this will not do the deed neither, for though it may at the preſent, whilſt thou art in the height of a drunken fit, keep thee from the ſenſe of thy cares, yet when that is over, they will return again with greater violence; and, if thou haſt any conſcience, bring a new care with them, even that which ariſeth from the guilt of ſo foul a ſin. *Putting away cares.*

7. A FIFTH end is ſaid to be the paſſing away of Time. This, though it be as unreaſon- *Paſſing away of Time.*

reaſonable as any of the former, yet, by the way, it ſerves to reproach idleneſs, which is, it ſeems, ſo burthenſome a thing, that even this vileſt employment is preferred before it. But this is in many a very falſe plea. For they often ſpend time at the pot, not only when they have nothing elſe to do, but even to the neglect of their moſt neceſſary buſineſs. However, it is in all a moſt unreaſonable one, for there is no man but he may find ſomewhat or other to employ himſelf in. If he have a little worldly buſineſs of his own, he may yet do ſomewhat to the benefit of others; but however, there is no man but hath a ſoul, and if he will look carefully to that, he need not complain for want of buſineſs. Where there are ſo many corruptions to mortify, ſo many inclinations to watch over, ſo many temptations (whereof this of drunkenneſs is not the leaſt) to reſiſt, the graces of God to improve and ſtir up, and former neglects of all theſe to lament, ſure there can never want ſufficient employment; for all theſe require time, and ſo men at their death find; for thoſe that have, all their lives, made it their buſineſs to drive away their time, would then give all the world to redeem it. And ſure, where there is much leiſure from worldly affairs, God expects to have the more time thus employed in ſpiritual exerciſes. But it is not likely thoſe meaner ſort of perſons, to whom this book is intended, will be of the number of thoſe who have much leiſure; and therefore I ſhall no farther inſiſt on it; only I ſhall ſay this, that what degrees of leiſure they at any time have, it concerns them to employ to the benefit of their ſouls, and not to beſtow it to the ruin of them, as they do who ſpend it in drinking.

Preventing reproach.

8. A SIXTH end is ſaid to be the preventing of that reproach, which is by the world caſt on thoſe that will in this be ſtricter than their neighbours. But in anſwer to this, I ſhall firſt aſk, what is the harm of ſuch reproach? ſure it cannot equal the leaſt of thoſe miſchiefs drunkenneſs betrays us to. Nay, if we will take our Saviour's word, it is a happineſs. *Bleſſed*, ſaith he, *are ye, when men ſhall revile you, and ſay all manner of evil againſt you for my ſake*, Matth. v. 11. And St. *Peter* tells us, 1 *Pet.* iv. 14. *If ye be reproached for the Name of Chriſt, happy are ye*: And ſure to be reproached

proached for obedience to any command of Chriſt's, is to be reproached for his name. Secondly, let it be remembered, that at our baptiſm we ſolemnly renounced the world: and ſhall we now ſo far conſider it as for a few ſcoffs of it, to run ourſelves on all the temporal evils before-mentioned; and, which is much worſe, the wrath of God, and eternal deſtruction? But thirdly, if you fear reproach, why do you do that which will bring reproach upon you from all wiſe and good men, whoſe opinion alone is to be regarded? And it is certain, drinking is the way to bring it on you from all ſuch. And to comfort thyſelf againſt that, by thinking thou art ſtill applauded by the fooliſh and worſe ſort of men, is as if all the madmen in the world ſhould agree to account themſelves the only ſober perſons, and all others mad; which yet ſure will never make them the leſs mad, nor others the leſs ſober. Laſtly, conſider the heavy doom Chriſt hath pronounced on thoſe that are aſhamed of him; and ſo are all thoſe that, for fear of reproach, ſhall ſhrink from their obedience to him, *Mark* viii. 38. *Whoſoever ſhall be aſhamed of me, and of my words in this adulterous and ſinful generation, of him ſhall the Son of man be aſhamed, when he cometh in the glory of his Father, with the holy Angels.* There is none but will at that day deſire to be owned by Chriſt; but whoever will not here own him, that is, cleave faſt to his commands, notwithſtanding all the ſcorns, nay, perſecutions of the world, ſhall then certainly be caſt off by him. And he that will adventure thus to maintain his credit among a company of fools and madmen, deſerves well to have it befal him. But after all this, it is not ſure that even theſe will deſpiſe thee for thy ſobriety: It is poſſible they may ſeem to do ſo, to fright thee out of it; but if their hearts were ſearched, it would be found they do, even againſt their wills, bear a ſecret reverence to ſober perſons, and none fall more often under their ſcorn and depiſing, than thoſe that run with them to the ſame exceſs of riot; for even he that ſticks not to be drunk himſelf, will yet laugh at another that he ſees ſo.

9. THERE is a ſeventh end, which though every man thinks too baſe to own, yet it is too plain it prevails with many; and that is, the bare pleaſure of the drink; but to theſe, I confeſs, it will not be fit to ſay much; for he that is come to

Pleaſure of the drink.

this lamentable degree of ſottiſhneſs, is not like to receive benefit by any thing that can be ſaid; yet let me tell even this man, that he of all others, hath the moſt means of diſcerning his fault, for this being ſuch a ground of drinking, as nobody will own, he is condemned of himſelf, yea, and all his fellow drunkards too, for their denying it is a plain ſign they acknowledge it a moſt abominable thing. And if *Eſau* was called a profane perſon, *Heb.* xii. 16. for *ſelling but his birth-right for a meſs of pottage*, and that too, when he had the neceſſity of hunger upon him, what name of reproach can be bad enough for him, who ſells his health, his reaſon, his God, his ſoul, for a cup of drink, and that when he is ſo far from needing it, that perhaps he hath already more than he can keep? I ſhall ſay no more to this ſort of perſons, but let me warn all thoſe that go on in this ſin on any of the former grounds, that a little time will bring them even to this which they profeſs to loath; it being daily ſeen, that thoſe, which were firſt drawn into the ſin for the love of the company, at laſt continue in it for love of the drink.

Bargaining.

10. I CAN think but of one end more; that is, that of bargaining. Men ſay, it is neceſſary for them to drink in this one reſpect, of trading with their neighbours, bargains being moſt conveniently to be ſtruck up at ſuch meetings. But this is yet a worſe end than all the reſt; for the bottom of it is in an aim of cheating and defrauding others; we think, when men are in drink, we ſhall the better be able to over-reach them; and ſo this adds the ſin of cozenage and defrauding to that of drunkenneſs. Now that this is indeed the intent, is manifeſt; for if it were only the diſpatch of bargains we aimed at, we ſhould chuſe to take men with their wits about them; therefore the taking them when drink hath diſtempered them, can be for nothing but to make advantage of them. Yet this often proves a great folly, as well as a ſin; for he that drinks with another in hopes to over-reach him, doth many times prove the weaker brained, and becomes drunk firſt, and then he gives the other that opportunity of cheating him, which he deſigned for the cheating of the other. Now this end of drinking is ſo far from becoming an excuſe, that it is a huge heightening of the ſin; for if we may not drink intemperately upon any occaſion,

occaſion, much leſs upon ſo wicked an one as is the cozening and defrauding of our brethren.

Degrees of this ſin.

11. I SUPPOSE I have now ſhewed you the unreaſonableneſs of thoſe motives which are ordinarily brought in excuſe of this ſin. I am yet farther to tell you, that it is not only that huge degree of drunkenneſs, which makes men able neither to go nor ſpeak, which is to be looked on as a ſin; but all lower degrees, which do at all work upon the underſtanding, whether by dulling it, and making it leſs fit for any employment, or by making it too light and airy, apt to apiſh and ridiculous mirth, or what is worſe, by inflaming men into rage and fury: Theſe, or whatever elſe make any change in the man, are to be reckoned into this ſin of drunkenneſs. Nay, farther, the drinking beyond the natural ends of drinking, that is, beyond moderate refreſhment, is a ſin, though by the ſtrength of a man's brain it makes not the leaſt change in him; and therefore thoſe that are not actually drunk, yet can ſpend whole days, or any conſiderable part of them, in drinking, are ſo far from being innocent, that that greater woe belongs to them, which is pronounced, *Iſa.* v. 22. againſt thoſe that are mighty to drink. For though ſuch a man may make a ſhift to preſerve his wit, yet that wit ſerves him to very little purpoſe, when his employment is ſtill but the ſame with him that is the moſt ſottiſhly drunk, that is, to pour down drink.

The great guilt of the ſtrong drinkers.

12. NAY, this man is guilty of the greateſt waſte; firſt, of the good creatures of God; that drink which is by God's providence intended for the refreſhing and relieving of us, is abuſed and miſ-ſpent, when it is drank beyond that meaſure which thoſe ends require: And ſure there is not the meaneſt of theſe creatures we enjoy, but the abuſe of them ſhall one day be accounted for; and he that drinks longeſt hath the moſt of that guilt. But, in the ſecond place, this is a waſte of that which is much more precious, our time, which is allowed us by God to work out our ſalvation in, and muſt be ſtrictly reckoned for: And therefore ought every minute of it to be moſt thriftily huſbanded to that end in actions in good life; but when it is thus laid out, it tends to the direct contrary, even the working out our damnation. Beſides, he that thus drinks, though he eſcape being drunk

drunk himſelf, he is yet guilty of all the drunkenneſs that any of his company fall under; for he gives them encouragement to drink on by his example, eſpecially if he be one of any authority; but if he be one whoſe company the reſt are fond of, his company is then a certain enſnaring of them; for then they will drink too, rather than loſe him. There is yet a greater fault, that many of theſe ſtronger-brained drinkers are guilty of, that is, the ſetting themſelves purpoſely to make others drunk, playing as it were a prize at it, and counting it matter of triumph and victory to ſee others fall before them: This is a moſt horrible wickedneſs: it is the making ourſelves the devil's factors, endeavouring all we can to draw our poor brethren to eternal miſery, by betraying them to ſo grievous a ſin; and therefore it may well be reckoned as the higheſt ſtep of this vice of drinking, as having in it the ſin of miſchiefing others, added to the exceſs in ourſelves. And though it be looked upon in the world as a matter only of jeſt and merriment to make others drunk, that we may ſport ourſelves with their ridiculous behaviour, yet that mirth will have a ſad concluſion, there being a woe expreſsly threatened by God to this very ſin, *Hab.* ii. 15. *Woe unto him that giveth his neighbour drink, that putteſt thy bottle to him, and makeſt him drunken alſo, that thou mayeſt look on their nakedneſs*: And ſure he buys his idle paſtime very dear, that takes it with ſuch a woe attending it.

The great miſchiefs of this ſin.

13. I HAVE now gone through the ſeveral motives to, and degrees of this ſin of drunkenneſs, wherein I have been the more particular, becauſe it is a ſin ſo ſtrangely reigning amongſt us; no condition, no age, or ſcarce ſex, free from it, to the great diſhonour of God, reproach of chriſtianity, and ruin not only of our own ſouls hereafter, but even of all our preſent advantages and happineſs in this life, there being no ſin which betrays each ſingle committer to more miſchiefs in his underſtanding, his health, his credit, his eſtate, than this one doth. And we have reaſon to believe this ſin is one of thoſe common crying guilts, which have long lain heavy upon this nation, and pulled down thoſe many ſad judgments we have groaned under.

14. THERE-

14. THEREFORE, christian reader, let me now intreat, nay, conjure thee, by all that tenderness and love thou oughtest to have to the honour of God, the credit of thy christian profession, eternal welfare of thy own soul, the prosperity of the church and nation whereof thou art a member; nay, by that love which certainly thou hast to thy own temporal welfare, to think sadly of what hath been spoken; and then judge whether there be any pleasure in this sin, which can be any tolerable recompence for all those mischiefs it brings with it. I am confident no man in his wits can think there is; and if there be not, then be ashamed to be any longer that fool, which shall make so wretched a bargain, but begin at this instant a firm and a faithful resolution, never once more to be guilty of this swinish sin, how often soever thou hast heretofore fallen into it, and in the fear of God betake thee to a strict temperance, which when thou hast done, thou wilt find thou hast made, not only a gainful, but a pleasant exchange; for there is no man that hath tried both courses, but his own heart will tell him there is infinitely more present comfort and pleasure in sobriety and temperance, than ever all his drunken revellings afforded him. *Exhortations to forsake it.*

15. THE main difficulty is the first breaking off the custom; and that arises partly from ourselves, partly from others. That from ourselves may be of two sorts; the first is, when by the habit of drinking we have brought such false thirsts upon ourselves that our bodies seem to require it, and this wants nothing but a little patience to overcome. Do but refrain some few days, and it will afterwards grow easy; for the hardness arising only custom, the breaking off from that does the business. If thou say it is very uneasy to do so; consider, whether if thou hadst some disease, which would certainly kill thee, if thou didst not for some little time refrain immoderate drinking, thou wouldest not rather forbear than die. If thou wouldest not, thou art so brutish a sot, that it is in vain to persuade thee; but if thou wouldest, then consider how unreasonable it is for thee not to do it in this case also; the habit of drinking may well pass for a mortal disease; it proves so very often to the *The difficulties of doing so considered.* *Seeming necessity of drink.*

the body, but will moſt certainly to the ſoul: and therefore it is madneſs to ſtick at that uneaſineſs in the cure of this, which thou wouldeſt ſubmit to in a leſs danger. Set therefore but a reſolute purpoſe to endure that little trouble for a ſmall time, and this firſt difficulty is conquered; for after thou haſt a while refrained, it will be perfectly eaſy to do ſo ſtill.

Want of employment.

16. THE ſecond difficulty is that of ſpending the time, which thoſe that have made drinking their trade and buſineſs, know ſcarce how to diſpoſe of. But the very naming of this difficulty directs to the cure; get thee ſome buſineſs, ſomewhat to employ thyſelf in, which as I have already ſhewed, will be eaſily found by all ſorts of perſons; but thoſe meaner to whom I now write, can ſure never want it ready at hand, they being generally ſuch as are to be maintained by their labour; and therefore to them I need only give this advice, to be diligent in that buſineſs they have, to follow that cloſe as they ought, and they will have little occaſion to ſeek out this way of ſpending their time.

Perſuaſions and reproaches of men.

17. THERE is another ſort of difficulty, which I told you ariſes from others, and that is either from their perſuaſions or reproaches. It is very likely if thy old companions ſee thee begin to fall off, they will ſet hard to thee, to bring thee back to thy old courſe; they will urge to thee the unkindneſs of forſaking the company of thy friend, the ſadneſs of renouncing all that mirth and jollity, which good fellows (as they call them) enjoy; and if thou canſt not thus be won, they will affright thee with the reproach of the world, and ſo try if they can mock thee out of thy ſobriety.

The means of reſiſting them.

18. THE way to overcome this difficulty is to foreſee it; therefore when thou firſt enterest on thy courſe of temperance, thou art to make account thou ſhalt meet with theſe (perhaps many other) temptations; and that thou mayeſt make a right judgment, whether they be worthy to prevail with thee, take them beforehand, and weigh them: Conſider whether that falſe kindneſs that is maintained among men by drinking, be worthy to be compared with that real and everlaſting kindneſs of God, which is loſt by it; whether that

fooliſh vain mirth bear any weight with the preſent joys of a good conſcience here, or with thoſe greater of heaven hereafter. Laſtly, whether the unjuſt reproach of wicked men, the ſhame of the world, be ſo terrible, as the juſt reproof of thine own conſcience at preſent, and that eternal confuſion of face that ſhall befal all thoſe that go on in this ſin at the laſt day. Weigh all theſe, I ſay, I need not ſay in the balance of the ſanctuary, but even in the ſcales of common reaſon, and ſure thou wilt be forced to pronounce, that the motives to temperance infinitely outweigh thoſe againſt it. When thou haſt thus adviſedly judged, then fix thy reſolution accordingly; and whenever any of theſe temptations come to ſtagger thee, remember thou haſt formerly weighed them, knoweſt the juſt value of them, and that they are a moſt unworthy price for thoſe precious advantages thou muſt give in exchange for them. And therefore hold faſt thy reſolution, and with indignation reject all motions to the contrary.

Weigh the advantages with the hurt.

19. BUT be ſure thou thus reject them at their very firſt tender, and do not yield in the leaſt degree; for if once thou giveſt ground, thou art loſt, the ſin will by little and little prevail upon thee.

Reject the temptations at the very beginning.

Thus we ſee many, who have profeſſed to be reſolved upon great temperance, yet for want of this care, have adventured into the company of good fellows; when they have been there, they have at the firſt been over-entreated to take a cup, after that another, till at laſt they have taken their rounds as freely as any of them, and in that flood of drink drowned all their ſober reſolutions. Therefore whoever thou art, that doſt really deſire to forſake the ſin, take care to avoid the occaſions and beginnings of it; to which end it will be good openly to declare and own thy purpoſes of ſobriety, that ſo thou mayeſt diſcourage men from aſſaulting thee. But if either thou art aſhamed to own it, or ſeemeſt to be ſo, they will quickly make uſe of that ſhame to bring thee to break it.

20. IF thou be thus wary to keep thee from the firſt beginnings, thou art then ſure never to be overtaken with this ſin; for it is like the keeping the outworks of a beſieged

The ſecurity of doing ſo.

beſieged city, which ſo long as they are ſtoutly defended, there is no danger; but if they either be ſurpriſed or yielded, the city cannot long hold out. The advice therefore of the wiſe man is very agreeable to this matter, Eccluſ xix. 1. *He that deſpiſeth ſmall things ſhall periſh by little and little.* But becauſe, as the Pſalmiſt ſaith, *Pſal.* cxxvii. 1. *Except the Lord keep the city, the watchman waketh but in vain:* Therefore to this guard of thyſelf, add thy moſt earneſt prayers to God, that he will alſo watch over thee, and by the ſtrength of his grace, enable thee to reſiſt all temptations to this ſin.

The efficacy of theſe means if not hindered by love of the ſin.

21. IF thou doſt in the ſincerity of thy heart uſe theſe means, there is no doubt but thou wilt be able to overcome this vice, how long ſoever thou haſt been accuſtomed to it: therefore, if thou doſt ſtill remain under the power of it, never excuſe thyſelf by the impoſſibility of the taſk, but rather accuſe the falſeneſs of thy own heart, that hath ſtill ſuch a love to this ſin, that thou wilt not ſet roundly to the means of ſubduing it.

That love makes a man loth to believe it dangerous.

22. PERHAPS the great commonneſs of this ſin, and thy particular cuſtom of it, may have made it ſo much thy familiar, thy boſom acquaintance, that thou art loth to entertain hard thoughts of it, very unwilling thou art to think that it means thee any hurt, and therefore art apt to ſpeak peace to thyſelf, to hope that either this is no ſin, or at moſt but a frailty, ſuch as will not bar thee out of heaven: But deceive not thyſelf, for thou mayeſt as well ſay there is no heaven, as that drunkenneſs ſhall not keep thee thence. I am ſure the ſame word of God, which tells us there is ſuch a place of happineſs, tells us alſo, that drunkards are of the number of thoſe that ſhall not inherit it, 1 *Cor.* vi. 10. And again, *Gal.* v. 21. Drunkenneſs is reckoned among thoſe works of the fleſh, which they that do *ſhall not inherit the kingdom of God.* And indeed had not theſe plain texts, yet mere reaſon would tell us the ſame, that that is a place of infinite purity, ſuch as fleſh and blood, till it be refined and purified, is not capable of, as the Apoſtle tells us, 1 *Cor.* xv. 53. And if, as we are mere men, we are too groſs and impure for it, we muſt ſure be more ſo, when we have changed our-

ſelves

ſelves into ſwine, the fouleſt of beaſts; we are then prepared for the devils to enter into, as they did into the herd, *Mark* v. 13. and that not only ſome one or two, but a legion, a troop, and a multitude of them. And of this we daily ſee examples; for where this ſin of drunkenneſs hath taken poſſeſſion, it uſually comes as an harbinger to abundance of others; each act of drunkenneſs prepares a man not only for another of the ſame ſin, but of others; luſt and rage, and all brutiſh appetites, are then let looſe, and ſo a man brings himſelf under that curſe, which was the ſaddeſt *David* knew how to foretell to any, *Pſal.* lxix. 27. *The falling from one wickedneſs to another.* If all this be not enough to affright thee out of this drunken fit, thou mayeſt ſtill wallow in thy vomit; continue in this ſottiſh, ſenſeleſs condition, till the flames of hell rouſe thee, and then thou wilt by ſad experience find, what now thou wilt not believe; *That the end of thoſe things,* as the Apoſtle ſaith, *Rom.* vi. 21. *is death.* God in his infinite mercy timely awaken the hearts of all that are in this ſin, that by timely forſaking it, they may *fly from the wrath to come.* I have now done with the ſecond part of Temperance, concerning drinking.

SUNDAY IX.

Temperance in Sleep: The Rule of it, &c. Miſchiefs of Sloth; Of Recreations; Cautions to be obſerved in them: Of Apparel, &c.

Sect. 1. THE third part of Temperance concerns *Sleep*; and Temperance in that alſo muſt be meaſured by the end for which ſleep was ordained by God, which was only the refreſhing and ſupporting of our frail bodies, which being of ſuch a temper, that continual labour and toil tries and wearies them out, ſleep comes as a medicine to that wearineſs, as a repairer of that decay, that ſo we may be enabled to ſuch labours, as the duties of religion, or works of our calling, require of us. Sleep was intended to make us more profitable, not more idle; as we give reſt to our beaſts, not that we are pleaſed with their doing nothing, but that they may do us the better ſervice. *Sleep.*

2. By

The Rule of Temperance therein.

2. BY this therefore you may judge what is temperate sleeping; to wit, that which tends to the refreshing and making us more lively and fit for action; and to that end a moderate degree serves best. It will be impossible to set down just how many hours is that moderate degree; because, as in eating, so in sleep, some constitutions require more than others: Every man's own experience must in this judge for him; but then let him judge uprightly, and not consult with his sloth in this case; for that will still, with *Solomon's* sluggard cry, *A little more sleep, a little more slumber, a little more folding of the hands to sleep*, Prov. xxiv. 33. But take only so much as he really finds to tend to the end fore-mentioned.

The many sins that follow the transgression of it.

4. He that doth not thus limit himself, falls into several sins under this general one of sloth: As first, he wastes his time, that precious talent which was committed to him by God to improve, which he that sleeps away, doth like him in the Gospel, *Matt.* xxv. 18. *hide it in the earth*, when he should be trading with it; and you know what was the doom of that unprofitable servant, ver. 30. *Cast ye him into outer darkness:* He that gives himself to darkness of sleep here, shall there have darkness without sleep, but with *weeping and gnashing of teeth*. Secondly, he injures his body; immoderate sleep fills that full of diseases, makes it a very sink of humours, as daily experience shews us. Thirdly, he injures his soul also; and that not only in robbing it of the service of the body, but in dulling its proper faculties, making them useless and unfit for those employments to which God hath designed them; of all which ill husbandry the poor soul must one day give account: Nay, lastly, he affronts and despises God himself in it, by crossing the very end of his creation, which was to serve God in an active obedience; but he that sleeps away his life, directly thwarts and contradicts that: And when God saith, *Man is born to labour*, his practice saith the direct contrary, that man is born to rest. Take heed therefore of giving thyself to immoderate sleep, which is the committing of so many sins in one.

Other mischiefs of sloth.

4. BUT besides the sin of it, it is also very hurtful in other respects; it is the sure bane of thy outward estate, wherein the sluggish person

perſon ſhall never thrive, according to that obſervation of the wiſe man, *Prov.* xxiii. 21. *Drowſineſs ſhall cover a man with rags*; that is, the ſlothful man ſhall want convenient clothing: Nay, indeed it can ſcarce be ſaid that the ſluggard lives. Sleep, you know, is a kind of death, and he that gives himſelf up to it, what doth he but die before his time: Therefore if untimely death be to be looked upon as a curſe, it muſt needs be a ſtrange folly to chuſe that from our own ſloth, which we dread ſo much from God's hand.

Temperance in Recreations.

5. THE fourth part of Temperance concerns *Recreations*, which are ſometimes neceſſary both to the body and the mind of a man; neither of them being able to endure a conſtant toil without ſomewhat of refreſhment between; and therefore there is a very lawful uſe of them; but to make it ſo, it will be neceſſary to obſerve theſe cautions.

Cautions to be obſerved in them.

6. FIRST, We muſt take care that the kind of them be lawful, that they be ſuch as have nothing of ſin in them; we muſt not, to recreate ourſelves, do any thing which is diſhonourable to God, or injurious to our neighbour, as they do, who make profane, filthy, or backbiting diſcourſe their recreation. Secondly, we muſt take care that we uſe it with moderation: And to do ſo, we muſt, firſt, be ſure not to ſpend too much time upon it, but remember that the end of recreation is to fit us for buſineſs; not to be itſelf a buſineſs to us. Thirdly, we muſt not be too vehement and earneſt in it, nor ſet our hearts too much upon it, for that will both enſnare us to the uſing too much of it, and it will divert and take off our minds from our more neceſſary employments, like ſchool boys, who, after a play time, know not how to ſet themſelves to their books again. Laſtly, we muſt not ſet up to ourſelves any other end of recreation, but that lawful one, of giving us moderate refreſhment.

Undue ends of ſports.

7. AS, firſt, we are not to uſe ſports only to paſs away our time, which we ought to ſtudy how to redeem, not fling away: And when it is remembered how great a work we have here to do, *the making our calling and election ſure*, the ſecuring our title to heaven hereafter, and how uncertain we are what time ſhall be allowed us for that purpoſe, it

ill

will appear, our time is that which of all other things we ought moſt induſtriouſly to improve. And therefore ſure we have little need to contrive ways of driving that away, which flies ſo faſt of itſelf, and is ſo impoſſible to recover. Let them that can ſpend whole days and nights at cards and dice, and idle paſtimes, conſider this, and withal whether they ever beſtowed a quarter of that time towards that great buſineſs of their lives, for which all their time was given them; and then think what a woeful reckoning they are like to make, when they come at laſt to account for that precious treaſure of their time. Secondly, we muſt not let our covetouſneſs have any thing to do in our recreations; if we play at any game, let the end of our doing it be merely to recreate ourſelves, not to win money; and to that purpoſe be ſure never to play for any conſiderable matter, for if thou do, thou wilt bring thyſelf into two dangers; the one of covetouſneſs, and a greedy deſire of winning; the other of rage and anger at thy ill fortune, if thou happen to loſe; both which will be apt to draw thee into other ſins beſides themſelves. Covetouſneſs will tempt them to cheat or cozen in gaming, and anger to ſwearing and curſing, as common experience ſhews us too often. If thou find thyſelf apt to fall into either of theſe in thy gaming, thou muſt either take ſome courſe to ſecure thyſelf againſt them, or thou muſt not permit thyſelf to play at all: For though moderate play be in itſelf not unlawful, yet if it be the occaſion of ſin, it is ſo to thee; and therefore muſt not be ventured on. For if Chriſt commands us ſo ſtrictly to avoid temptations, that if our very eyes or hands offend us (that is, prove ſnares to us) we muſt rather part with them, than to be drawn to ſin by them, how much rather muſt we part with any of theſe unneceſſary ſports, than run the hazard of offending God by them: He that ſo plays, lays his ſoul to ſtake, which is too great a prize to be played away. Beſides, he loſes all the recreation and ſport he pretends to aim at, and inſtead of that, ſets himſelf to a greater toil, than any of thoſe labours are he was to eaſe by it. For ſure the deſires and fears of the covetous, the impatience and rage of the angry man, are more real pains than any the moſt laborious work can be.

8. THE

8. THE laſt part of Temperance is that of *Apparel*, which we are again to meaſure by the agreeableneſs to the ends for which clothing ſhould be uſed. Thoſe are eſpecially theſe three. Firſt, the hiding of nakedneſs. This was the firſt occaſion of apparel, as you may read, *Gen.* iii. 21. and was the effect of the firſt ſin; and therefore when we remember the original of clothes, we have ſo little reaſon to be proud of them, that on the contrary we have cauſe to be humbled and aſhamed, as having loſt that innocency which was a much greater ornament than any the moſt glorious apparel can be. From this end of clothing we are likewiſe engaged to have our apparel modeſt, ſuch as may anſwer this end of covering our ſhame; and therefore all immodeſt faſhions of apparel, which may either argue the wantonneſs of the wearer, or provoke that of the beholder, are to be avoided.

Temperance in Apparel.

Apparel deſigned for covering of ſhame.

9. A SECOND end of apparel is the fencing the body from cold, thereby to preſerve the healths thereof, and this end we muſt likewiſe obſerve in our cloathing, we muſt wear ſuch kind of habits, as may keep us in that convenient warmth which is neceſſary to our healths. And this is tranſgreſſed, when, out of the vanity of being in every fantaſtic faſhion, we put ourſelves in ſuch clothing as either will not defend us from cold, or is ſome other way ſo uneaſy, that it is rather a hurt than a benefit to our bodies to be ſo clad. This is a moſt ridiculous folly, and yet that which people that take a pride in their clothes, are uſually guilty of.

Fencing from cold.

10. A THIRD end of apparel is the diſtinguiſhing or differencing of perſons, and that firſt, in reſpect of ſex; ſecondly, in reſpect of qualities. Firſt, clothes are to make a difference of ſex; this hath been obſerved by all nations, the habits of men and women have always been diverſe. And God himſelf expreſsly provided for it among the *Jews*, by commanding that the man ſhould not wear the apparel of the woman, nor the woman of the man. But then ſecondly, there is alſo a diſtinction of qualities to be obſerved in apparel: God hath placed ſome in a higher condition than others, and in proportion to their condition

Diſtinction of perſons.

condition it befits their clothing to be. *Gorgeous apparel*, our Saviour tells us, *is for kings courts*, Luke vii. 25. now this end of apparel should also be observed. Men and women should content themselves with that sort of clothing which agrees to their sex and condition, not striving to exceed or equal that of a higher rank, nor yet making it matter of envy among those of their own estate, vying who shall be finest; let every man clothe himself in such sober attire, as befits his place and calling, and not think himself disparaged, if another of his neighbours have better than he.

11. AND let all remember, that clothes are things which add no true worth to any; and therefore it is an intolerable vanity to spend any considerable part either of their thoughts, time, or wealth upon them, or to value themselves ever the more for them, or despise their poor brethren that want them. But if they desire to adorn themselves, let it be as St. *Peter* adviseth the women of his time, 1 *Pet.* iii. 4. *in the hidden man of the heart, even the ornament of a meek and quiet spirit:* Let them clothe themselves as richly as is possible with all christian virtues, and that is the raiment that will set them out lovely in God's eyes, yea, and in men's too, who, unless they be fools and idiots, will more value thee for being good than fine; and sure one plain coat thou putteſt upon a poor man's back, will better become thee, than twenty rich ones thou shalt put upon thine own.

12. I have now gone through the several parts of Temperance; I shall now in conclusion add this general caution, that though in all these particulars I have taken notice only of the one fault of excess, yet it is possible there may be one on the other hand: Men may deny their bodies, that which they necessarily require to their support and well-being. This is, I believe, a fault, not so common as the other; yet we sometimes see some very niggardly persons that are guilty of it, that cannot find in their hearts to borrow so much from their chests, as may fill their bellies, or clothe their backs; and that are so intent upon the world, so moiling and drudging in it, that they cannot afford themselves that competent time of sleep or recreation that is necessary. If any that hath read the former part of this discourse be of this temper, let him

Too much sparing a fault as well as excess.

not comfort himſelf, that he is not guilty of thoſe exceſſes there complained of; and therefore conclude himſelf a good chriſtian, becauſe he is not intemperate; for whoever is this covetous creature, his abſtaining ſhall not be counted to him as the virtue of temperance, for it is not the love of temperance, but wealth, that makes him refrain; and that is ſo far from being praiſe-worthy, that it is that great ſin, which the Apoſtle tells us, 1 *Tim.* vi. 10. *is the root of all evil.* Such a man's body will one day riſe in judgment againſt him, for defrauding it of its due portion, thoſe moderate refreſhments and comforts which God hath allowed it. This is an idolatry beyond that of offering the children to *Molech*, Lev. xx. 3. they offered but their children; but this covetous wretch ſacrifices himſelf to his God *Mammon*, whilſt he often deſtroys his health, his life, yea, finally his ſoul too, to ſave his purſe. I have now done with the ſecond head of duty, that to ourſelves, contained by the Apoſtle under the word *ſoberly*.

SUNDAY X.

Of Duties to our Neighbour. Of Juſtice, Negative, Poſitive. Of the Sin of Murder, of the Heinouſneſs of it, the Puniſhment of it, and the ſtrange Diſcoveries thereof. Of Maiming, &c.

Sect. 1. I COME now to the third part of duties, thoſe to our *Neighbour*, which are by the Apoſtle ſummed up in groſs in the word *Righteouſneſs*, by which is meant not only bare juſtice, but all kind of charity alſo; for that is now, by the law of Chriſt, become a debt to our neighbour; and it is a piece of unrighteouſneſs to defraud him of it. I ſhall therefore build all the particular duties we owe to our neighbour, on theſe two general ones, juſtice and charity. *Duty to our Neighbour.*

2. I BEGIN with *Juſtice*, whereof there are two parts, the one negative, the other poſitive: The negative juſtice is to do no wrong or injury to any: The poſitive juſtice is to do right to all; that is, to yield them whatſoever apper- *Juſtice.*

tains or is due unto them. I ſhall firſt ſpeak of the negative juſtice, the not injuring or wronging any. Now becauſe a man is capable of receiving wrong in ſeveral reſpects, this firſt part of juſtice extends itſelf into ſeveral branches anſwerable to thoſe capacities of injury. A man may be injured either in his ſoul, his body, his poſſeſſions, or credit; and therefore this duty of negative juſtice lays a reſtraint on us in every of theſe: That we do no wrong to any man, in reſpect either of his ſoul, his body, his poſſeſſions, or his credit.

Negative.

3. FIRST, This juſtice ties us to do no hurt to his ſoul; and here my firſt work muſt be to examine what harm it is that the ſoul can receive: It is, we know, an inviſible ſubſtance, which we cannot reach with our eyes, much leſs with our ſwords and weapons; yet for all that, it is capable of being hurt and wounded, and that even to death.

To the ſoul.

4. NOW the ſoul may be conſidered either in a natural or ſpiritual ſenſe; in the natural it ſignifies that which we uſually call the mind of a man; and this we all know may be wounded with grief or ſadneſs, as *Solomon* ſaith, *Prov.* xv. 13. *By ſorrow of heart the ſpirit is broken.* Therefore whoever doth cauſeleſſly afflict or grieve his neighbours, he tranſgreſſes this part of juſtice, and hurts and wrongs his ſoul. This ſort of injury malicious and ſpiteful men are very often guilty of; they will do things by which themſelves reap no good, nay, often much harm, only that they may vex and grieve another: This is a moſt ſavage, inhuman humour, thus to take pleaſure in the ſadneſs and afflictions of others; and whoever harbours it in his heart, may truly be ſaid to be poſſeſſed with the devil; for it is the nature only of thoſe accurſed ſpirits to delight in the miſeries of men; and till that be caſt out, they are fit only to dwell, as the poſſeſſed perſon did, *Mark* v. 2. *among graves and tombs*, where there are none capable of receiving affliction by them.

In the natural ſenſe.

5. BUT the ſoul may be conſidered alſo in the ſpiritual ſenſe, and ſo it ſignifies that immortal part of us, which muſt live eternally, either in bliſs or woe, in another world. And the ſoul, thus underſtood, is capable of two ſorts of harm; Firſt, that of ſin; Secondly, that of puniſh-

In the ſpiritual.

puniſhment; the latter whereof is certainly the conſequent of the former; and therefore, though God be the inflicter of puniſhment, yet, ſince it is but the effect of ſin, we may juſtly reckon that he that draws a man to ſin, is likewiſe the betrayer of him to puniſhment; as he that gives a man a mortal wound is the cauſe of his death: Therefore, under the evil of ſin, both are contained, ſo that I need ſpeak only of that.

Drawing to ſin the greateſt injury.

6. And ſure there cannot be a higher ſort of wrong, than the bringing this great evil upon the ſoul. Sin is the diſeaſe and wound of the ſoul, as being the direct contrary to grace, which is the health and ſoundneſs of it. Now this wound we give to every ſoul, whom we do by any means whatſoever draw into ſin.

Direct means of it.

7. The ways of doing that are divers; I ſhall mention ſome of them, whereof, though ſome are more direct than others, yet all tend to the ſame end. Of the more direct ones there is, firſt, the commanding of ſin, that is, when a perſon, that hath power over another, ſhall require him to do ſomething which is unlawful; an example of this we have in *Nebuchadnezzar*'s commanding the worſhip of the golden image, *Dan.* iii. 4. and his copy is imitated by any parent, or maſter, who ſhall require of his child or ſervant to do any unlawful act. Secondly, There is counſelling of ſin, when men adviſe and perſuade others to any wickedneſs: Thus *Job*'s wife counſelled her huſband to curſe God, *Job* ii. 9. And *Ahitophel* adviſed *Abſalom* to go in to his father's concubines, 2 *Sam.* xvi. 21. Thirdly, there is enticing and alluring to ſin, by ſetting before men the pleaſures or profit they ſhall reap by it. Of this ſort of enticement *Solomon* gives warning, *Prov.* i. 10. *My ſon, if ſinners entice thee, conſent thou not: If they ſay, Come with us, let us lay wait for blood; let us lurk privily for the innocent without a cauſe,* &c. And ver. 13. you may ſee what is the bait by which they ſeek to allure them. *We ſhall find all precious ſubſtance; we ſhall fill our houſes with ſpoil. Caſt in thy lot among us, let us all have one purſe.* Fourthly, There is aſſiſtance in ſin, that is, when men aid and help others, either in contriving or acting a ſin. Thus *Jonadab* helped *Amnon* in plotting the raviſhing of his

ſiſter, 2 *Sam.* xiii. All theſe are direct means of bringing this great evil of ſin upon our brethren.

Indirect.

8. THERE are alſo others, which, though they ſeem more indirect, may yet be as effectual towards that ill end: As firſt, example in ſin; he that ſets others an ill pattern, does his part to make them imitate it; and too often it hath that effect; there being generally nothing more forcible to bring men into any ſinful practice, than the ſeeing it uſed by others, as might be inſtanced in many ſins, to which there is no other temptation, but their being in faſhion. Secondly, there is encouragement in ſin, when, either by approving, or elſe at leaſt by not ſhewing a diſlike, we give others confidence to go on in their wickedneſs. A third means is by juſtifying and defending any ſinful act of another's; for by that we do not only confirm him in his evil, but endanger the drawing others to the like, who may be the more inclinable to it, when they ſhall hear it ſo pleaded for. Laſtly, the bringing up any reproach upon ſtrict and chriſtian living, as thoſe do, who have the ways of God in deriſion; this is a means to affright men from the practice of duty, when they ſee it will bring them to be ſcorned and deſpiſed; this is worſe than all the former, not only in reſpect of the man, who is guilty of it, (as it is an evidence of the great profaneneſs of his own heart) but alſo in regard of others, it having a more generally ill effect, than any of the former can have: it being the betraying men not only to ſome ſingle act of diſobedience to Chriſt, but even to the caſting off all ſubjection to him: By all theſe means we may draw on ourſelves this great guilt of injuring and wounding the ſouls of our brethren.

Men ought ſadly to conſider whom they have thus injured.

9. IT would be too long for me to inſtance in all the ſeveral ſins, in which it is uſual for men to enſnare others, as drunkenneſs, uncleanneſs, rebellion, and a multitude more. But it will concern every man, for his own particular, to conſider ſadly what miſchiefs of this kind he hath done to any, by all, or any of theſe means, and to weigh well the greatneſs of the injury. Men are apt to boaſt of their innocency towards their neighbours, that they have done wrong to no man; but, God knows, many that thus brag are, of all others, the moſt injurious perſons;

perhaps they have not maimed his body, nor ſtolen his goods; but, alas, the body is but the caſe and cover of the man, and the goods ſome appurtenances to that; it is the ſoul is the man, and that they can wound and pierce without remorſe; and yet with the adulteress, *Prov.* xxx. 20. ſay, *they have done no wickedneſs*; but glory of their friendly behaviour to thoſe whom they thus betray to eternal ruin; for whomſoever thou haſt drawn to any ſin, thou haſt done thy part to aſcertain to thoſe endleſs flames. And then think with thyſelf, how baſe a treachery this is: Thou wouldeſt call him a treacherous villain, that ſhould, while he pretends to embrace a man, ſecretly ſtab him; but this of thine is as far beyond that, as the ſoul is of more value than the body, and hell worſe than death. And remember yet farther, that beſides the cruelty of it to thy poor brother, it is alſo moſt dangerous to thyſelf, it being that againſt which Chriſt hath pronounced a woe, *Matth.* xviii. 7. And verſe 6, he tells us, That *whoever ſhall offend* (that is, draw into ſin) *any of thoſe little ones, it were better for him that a millſtone were hanged about his neck, and that he were drowned in the depth of the ſea.* Thou mayeſt plunge thy poor brother into perdition; but, as it is with wreſtlers, he that gives another a fall commonly falls with him, ſo thou art like to bear him company to that place of torment.

Heartily to bewail it.

10. LET therefore thine own and his danger beget in thee a ſenſe of the greatneſs of this ſin, this horrid piece of injuſtice to the precious ſoul of thy neighbour. Bethink thyſelf ſeriouſly to whom thou haſt been thus cruel, whom thou haſt enticed to drinking, adviſed to rebellion, allured to luſt, ſtirred up to rage; whom thou haſt aſſiſted or encouraged in any ill courſe, or diſcouraged and diſheartened by thy profane ſcoffings at piety in general, or at any conſcionable ſtrict walking of his in particular; and then draw up a bill of indictment, accuſe, and condemn thyſelf as a *Cain*, a murderer of thy brother, heartily and deeply bewail all thy guilts of this kind, and reſolve never once more to be a ſtumbling-block, as St. *Paul* calls it, *Rom.* xiv. in thy brother's way.

Endeavour to repent it.

11. BUT this is not all, there muſt be ſome fruits of this repentance brought forth. Now, in all ſins of injuſtice, reſtitution is a neceſſary fruit of repentance, and ſo it is

here; thou haſt committed an act (perhaps many) of high injuſtice to the ſoul of thy brother; thou haſt robbed it of its innocency, of its title to heaven; thou muſt now endeavour to reſtore all this to it again, by being more earneſt and induſtrious to win him to repentance, than ever thou wert to draw him to ſin; uſe now as much art to convince him of the danger, as ever thou didſt to flatter him with the pleaſures, of his vice: In a word, countermine thyſelf by uſing all thoſe methods and means to recover him, that thou didſt to deſtroy him, and be more diligent and zealous in it; for it is neceſſary thou ſhouldeſt, both in regard of him and thyſelf. Firſt, in reſpect of him, becauſe there is in man's nature ſo much a greater promptneſs and readineſs to evil than to good, that there will need much more pains and diligence to inſtil the one into him, than the other: Beſides, the man is ſuppoſed to be already accuſtomed to the contrary, which will add much to the difficulty in the work. Then, in reſpect of thyſelf, if thou be a true penitent, thou wilt think thyſelf, obliged, as St. *Paul* did, *to labour more abundantly*; and wilt be aſhamed, that when thou art trading for God, bringing back a ſoul to him, thou ſhouldeſt not purſue it with more earneſtneſs, than while thou wert an agent of Satan; beſides the remembrance that thou wert a means of bringing this poor ſoul into this ſnare, muſt neceſſarily quicken thy diligence to get him out of it. So much for the firſt part of negative juſtice, in reſpect of the ſouls of our brethren.

Negative juſtice to the body.

12. THE ſecond concerns the bodies; and to thoſe alſo this juſtice binds thee to do no wrong nor violence. Now, of wrongs to the body, there may be ſeveral degrees, the higheſt of them is killing, taking away the life; this is forbid in the very letter of the ſixth commandment: *Thou ſhalt do no murder.*

In reſpect of the life.

13. MURDER may be committed, either by open violence, when a man either by ſword, or any other inſtrument, takes away another's life immediately, and directly; or it may be done ſecretly and treacherouſly, as *David* murdered *Uriah*, not with his own ſword, but with the ſword of the children of *Ammon*, 2 *Sam.* xi. 17. And *Jezebel*, *Naboth*, by a falſe accuſa-

Several ways of being guilty of murder.

tion,

tion, 1 *Kings* xxi. 13. And ſo divers have committed this ſin of murder by poiſon, falſe witneſs, or ſome ſuch concealed ways. The former is commonly the effect of a ſudden rage, the latter hath ſeveral originals; ſometimes it proceeds from ſome old malice fixed in the heart towards the perſon; ſometimes from ſome covetous and ambitious deſires; ſuch an one ſtands in a man's way to his profit or preferment, and therefore he muſt be removed; and ſometimes again it is to cover ſhame, as in the caſe of ſtrumpets that murder their infants, that they may not betray their filthineſs. But beſides theſe more direct ways of killing, there is another, and that is, when by our perſuaſions and enticements we draw a man to do that which tends to the ſhortening of his life, and is apparent to do ſo; he that makes his neighbour drunk, if by that drunkenneſs the man comes to any mortal hurt, which he would have eſcaped, if he had been ſober, he that made him drunk is not clear of his death; or if he die not by any ſuch ſudden accident, yet if drinking caſt him into a diſeaſe, and that diſeaſe kill him, I know not how he, that drew him to that exceſs, can acquit himſelf of his murder in the eyes of God, though human laws touched him not. I wiſh thoſe, who make it their buſineſs to draw in cuſtomers to that trade of debauchery, would conſider it. There is yet another way of bringing this guilt upon ourſelves, and that is by enticing and ſtirring up others to it, or to that degree of anger and revenge which produces it; as he that ſets two perſons at variance, or ſeeing them already ſo, blows the coals; if murder enſue, he certainly hath his ſhare in the guilt, which is a conſideration that ought to affright all from having any thing to do in the kindling or increaſing of contention.

14. Now, for the heinouſneſs of this ſin of murder, I ſuppoſe none can be ignorant that it is of the deepeſt dye, a moſt loud crying ſin. This we may ſee in the firſt act of this kind that ever was committed, *Abel*'s blood crieth from the earth, as God tells *Cain*, Gen. iv. 10. Yea, the guilt of this ſin is ſuch, that it leaves a ſtain even upon the land where it is committed, ſuch as is not to be waſhed out, but by the blood of the murderer, as appears *Deut.* xix. 12, 13. The land cannot be purged of blood, but by the blood of him that

The heinouſneſs of this ſin.

ſhed it: And therefore, though in other caſes the flying to the altar ſecured a man, yet in this of wilful murder no ſuch refuge was allowed; but ſuch an one was to be taken even thence, and delivered up to juſtice, *Exod.* xxi. 14. *Thou ſhalt take him from mine altar, that he may die.* And it is yet farther obſervable, that the only two precepts, which the Scripture mentions, as given to *Noah*, after the flood, were both in relation to this ſin; that of not eating blood, *Gen.* ix. 4. being a ceremony to beget in men a greater horror of this ſin of murder, and ſo intended for the preventing of it. The other was for the puniſhment of it, *Gen.* ix. 6. *Whoſo ſheddeth man's blood, by man ſhall his blood be ſhed*; and the reaſon of this ſtrictneſs is added in the next words: *For in the image of God made he man*; where you ſee that this ſin is not only an injury to our brother, but even the higheſt contempt and deſpite towards God himſelf; for it is the defacing of his image, which he hath ſtamped upon man. Nay, yet farther, it is the uſurping of God's proper right and authority. For it is God alone that hath right to diſpoſe of the life of man; it was he alone that gave it, and it is he alone that hath power to take it away; but he that murders a man, does, as it were, wreſt this power out of God's hand, which is the higheſt pitch of rebellious preſumption.

The great puniſhment attending it.

15. AND as the ſin is great, ſo likewiſe is the puniſhment; we ſee it frequently very great and remarkable, even in this world (beſides thoſe moſt fearful effects of it in the next) blood not only cries, but it cries for vengeance, and the great God of recompence, as he ſtiles himſelf, will not fail to hear it: Very many examples the Scripture gives us of this; *Ahab* and *Jezebel*, that murdered innocent *Naboth*, for greedineſs of his vineyard, were themſelves ſlain, and the dogs licked their blood in the place where they had ſhed his, as you may read in that ſtory; ſo *Abſalom*, that ſlew his brother *Amnon*, after he had committed that ſin, fell into another, that of rebellion againſt his king and father, and in it miſerably periſhed. *Rachab* and *Baanah*, that ſlew *Iſhboſheth*, were themſelves put to death, and that by the very perſon they thought to endear by it. Many more inſtances might be given of this out of the ſacred ſtory, and many alſo out of human, there having been no age, but hath yielded

yielded multitudes of examples of this kind; ſo that every man may furniſh himſelf out of the obſervations of his own time.

16. AND it is worth our notice, what ſtrange and even miraculous means it hath often pleaſed God to uſe for the diſcovery of this ſin; the very brute creatures have often been made inſtruments of it; nay, often the extreme horror of a man's own conſcience hath made him betray himſelf. So that it is not any cloſeneſs a man uſes, in the acting of this ſin, that can ſecure him from the vengeance of it; for he can never ſhut out his own conſcience, that will, in ſpite of him, be privy to the fact, and that very often proves the means of diſcovering it to the world: Or if it ſhould not do that, yet it will ſure act revenge on him; it will be ſuch an hell within him, as will be worſe than death. This we have ſeen in many, who, after the commiſſion of this ſin, have never been able to enjoy a minute's reſt, but have had that intolerable anguiſh of mind, that they have choſen to be their own murderers rather than live in it. Theſe are the uſual effects of this ſin, even in this world; but thoſe in another are yet more dreadful, where ſurely the higheſt degrees of torment belong to this high pitch of wickedneſs: For if, as our Saviour tells us, *Matth.* v. 22. hell-fire ſhall be the portion of him that ſhall but call his brother fool, what degree of thoſe burnings can we think proportionable to this ſo much greater an injury? *The ſtrange diſcoveries of it.*

17. THE conſideration of all this ought to poſſeſs us with the greateſt horror and abomination of this ſin, and to make us extremely watchful of ourſelves, that we never fall into it; and to that end, to prevent all thoſe occaſions, which may inſenſibly draw us into this pit. I mentioned at firſt ſeveral things which are wont to be originals of it; and at thoſe we muſt begin, if we will ſurely guard ourſelves. If therefore thou wilt be ſure never to kill a man in thy rage, be ſure never to be in that rage; for if thou permitteſt thyſelf to that, thou canſt have no ſecurity againſt the other, anger being a madneſs, that ſuffers us not to conſider or know what we do, when it has once poſſeſſed us. Therefore, when thou findeſt thyſelf begin to be inflamed, think betimes whither this may *We muſt watch diligently againſt all approaches to this ſin.*

lead thee, if thou letteſt looſe to it; and immediately put the bridle upon the headſtrong paſſion. So again, if thou wilt be ſure thy malice ſhall not draw thee to it, be ſure never to harbour one malicious thought in thy heart; for if it once ſettle there, it will gather ſuch ſtrength, that within a while thou wilt be perfectly under the power of it; ſo that it may lead thee even to this horrible ſin at its pleaſure. Be therefore careful at the very firſt approach of this treacherous gueſt, to ſhut the doors againſt it, and never to let it enter thy mind. So alſo, if thou wilt be ſure thy covetouſneſs, thy ambition, thy luſt, or any other ſinful deſire ſhall not betray thee to it, be ſure thou never permit any of them to bear any ſway with thee; for if they get the dominion, as they will ſoon do if they be once entertained in the heart, they will be paſt thy controul, and hurry thee to this or any other ſin, that may ſerve their ends. In like manner, if thou wouldeſt not be guilty of any of the mortal effects of thy neighbour's drunkenneſs, be ſure not to entice him to it, nor accompany him at it, and to that purpoſe do not allow thyſelf in the ſame practice; for if thou do, thou wilt be labouring to get company at it. Laſtly, if thou wilt not be guilty of the murder committed by another, take heed thou never give any encouragement to it, or contribute any thing to that hatred or contention, that may be the cauſe of it. For when thou haſt either kindled or blowed the fire, what knoweſt thou whom it may conſume? Bring always as much water as thou canſt to quench, but never bring one drop of oil to increaſe the flame. The like may be ſaid of all other occaſions of this ſin, not here mentioned; and this careful preſerving ourſelves from theſe, is the only ſure way to keep us from this ſin: Therefore, as ever thou wouldeſt keep thyſelf innocent from the great offence, guard thee warily from all ſuch inlets, thoſe ſteps and approaches towards it.

18. BUT although Murder be the greateſt, yet it is not the only injury that may be done to the body of our neighbour; there are others which are alſo of a very high nature; the next in degree to this is maiming him, depriving him of any member, or at leaſt of the uſe of it; and this is a very great wrong and miſchief to him, as we may diſcern by the judgment of God himſelf in the

Maiming, a great injury.

the caſe of the bond ſervant, who ſhould by his maſter's means loſe a member, *Exod.* xxi. 26. the freedom of his whole life was thought but a reaſonable recompence for it. *He ſhall let him go free*, ſaith the text, *for his eye*; nay, though it were a leſs conſiderable part, if it were but a *tooth*, which of all others may be loſt with the leaſt damage, yet the ſame amends was to be made him, *ver.* 27.

That which every man dreads for himſelf.

29. BUT we need no other way of meaſuring this injury, than the judgment of every man in his own caſe. How much does every man dread the loſs of a limb? So that if he be by any accident or diſeaſe in danger of it, he thinks no pains or coſt too much to preſerve it. And then how great an injuſtice, how contrary to that great rule of *doing as we would be done to*, is it, for a man to do that to another, which he ſo unwillingly ſuffers himſelf?

Yet worſe if the man be poor.

But if the perſon be poor, one that muſt labour for his living, the injury is yet greater; it is ſuch as may in effect amount to the former ſin of murder; for as the Wiſe Man ſays, *Ecclus* xxiv. 21. *The poor man's bread is his life, and he that deprives him thereof is a bloodſhedder*. And therefore he that deprives him of the means of getting his bread, by diſabling him from labour, is ſurely no leſs guilty. In the law it was permitted to every man that had ſuſtained ſuch a damage by his neighbour, to require the magiſtrate to inflict the like on him, *Eye for eye, tooth for tooth*, as it is *Exod.* xxi. 24.

Neceſſity of making what ſatisfaction we can.

30. AND though unprofitable revenge be not now allowed to us chriſtians, yet ſure it is the part of every one, who hath done this injury, to make what ſatisfaction lies in his power; it is true, he cannot reſtore a limb again (which, by the way, ſhould make men wary how they do theſe miſchiefs, which it is ſo impoſſible for them to repair) but yet he may ſatisfy for ſome of the ill effects of that loſs. If that has brought the man to want and penury, he may, nay, he muſt, if he has but the leaſt ability, relieve and ſupport him; yea, though it be by his own extraordinary labour: For if it be a duty of us alſo to be *eyes to the blind*, and *feet to the lame*, as *Job* ſpeaks, much more muſt we be ſo to them,

whom ourſelves have made blind and lame. Therefore whoever hath done this injury to any of his poor brethren, let him know he is bound to do all that is poſſible towards the repairing of it; if he do not, every new ſuffering that the poor man's wants bring upon him, becomes a new charge and accuſation againſt him at the tribunal of the juſt Judge.

Wounds and ſtripes injuries alſo.

21. THERE are yet other degrees of injury to the body of our neighbour. I ſhall mention only two more, wounds and ſtripes; a man may wound another, which though it finally cauſe loſs neither of life nor limb, is yet an endangering of both; and the like may be ſaid of ſtripes; both of which, however, are very painful at the preſent, nay, perhaps, very long after; and pain, of all temporal evils, is to be accounted the greateſt; for it is not only an evil in itſelf, but it is ſuch an one that permits us not, whilſt we are under it, to enjoy any other good; a man in pain having no taſte of any of the greateſt delights. If any man deſpiſe theſe as light injuries, let him again aſk himſelf, how he would like it, to have his own body ſlaſhed or bruiſed, and put to paſs under thoſe painful means of cure, which are many times neceſſary in ſuch caſes? I preſume there is no man would willingly undergo this from another; and why then ſhouldeſt thou offer it to him?

This cruelty to others the effect of pride.

22. THE truth is, this ſtrange cruelty to others, is the effect of a great pride and haughtineſs of heart; we look upon others with ſuch contempt, that we think it no matter how they are uſed; we think they muſt bear blows from us, when in the mean time we are ſo tender of ourſelves, that we cannot bear the leaſt word of diſparagement, but we are all on a flame. The provocations to theſe injuries are commonly ſo ſlight, that did not this inward pride diſpoſe us to ſuch an angrineſs of humour, that we take fire at every thing, it were impoſſible we ſhould be moved by them. Nay, ſome are advanced to ſuch a wantonneſs of cruelty, that without any provocation at all, in cold blood, as they ſay, they can thus wrong their poor brethren, and make it part of their paſtime and recreation to cauſe pain to others. Thus ſome tyrannous humours take ſuch a pleaſure in tormenting thoſe under their power, that

that they are glad when they can but find a pretence to puniſh them, and then do it without all moderation. And others will ſet men together by the ears, only that they may have the ſport of ſeeing the ſcuffle; like the old *Romans*, that made it one of their public ſports to ſee men kill one another; and ſure we have as little chriſtianity as they, if we can take delight in ſuch ſpectacles.

23. THIS ſavageneſs and cruelty of mind is ſo unbecoming the nature of a man, that he is not allowed to uſe it even to his beaſt; how intolerable is it then towards thoſe that are of the ſame nature, and which is more, are heirs of the ſame eternal hopes with us? They that ſhall thus tranſgreſs againſt their neighbours, in any of the foregoing particulars, or whatever elſe is hurtful to the body, are unjuſt perſons, want even this loweſt ſort of juſtice, the negative to their neighbours, in reſpect of their bodies.

24. NEITHER can any man excuſe himſelf by ſaying, what he has done was only in return of ſome injury offered him by the other; for ſuppoſe it be ſo, that he has indeed received ſome conſiderable wrong, yet cannot he be his own revenger without injury to that man, who is not, by being thine enemy, become thy vaſſal, or ſlave, to do with him what thou liſt; thou hadſt never the more right of dominion over him, becauſe he hath done thee wrong; and therefore, if thou hadſt no power over his body before, it is certain thou haſt none now: and therefore thou art not only uncharitable (which yet were ſin enough to damn thee) but unjuſt in every act of violence thou doſt to him. Nay, this injuſtice aſcends higher, even to God himſelf, who hath reſerved vengeance as his own peculiar right; *Vengeance is mine, I will repay, ſaith the Lord*, Rom. xii. 19. And then he that will act revenge for himſelf, what does he, but encroach upon this ſpecial right and prerogative of God, ſnatch the ſword, as it were, out of his hands, as if he knew better how to wield it? Which is at once a robbery and contempt of the Divine Majeſty.

SUNDAY XI.

Of Juſtice about the Poſſeſſions of our Neighbour; againſt injuring him as concerning his Wife, his Goods. Of Oppreſſion, Theft; Of paying of Debts, &c.

THE

Sect. 1. THE third part of negative justice concerns the *Possessions* of our neighbours; what I mean by possessions, I cannot better explain, than by referring you to the tenth commandment; the end of which is to bridle all covetous desires and appetites towards the possessions of our neighbour. There we find reckoned up not only his house, servants, and cattle, which may all pass under the one general name of his goods or riches, but particularly his wife, as a principal part of his possessions; and therefore when we consider this duty of negative justice, in respect of the possessions of our neighbour, we must apply it to both, his wife as well as his goods.

His Possessions.

2. THE especial and peculiar right that every man hath in his wife is so well known, that it were vain to say any thing in the proof of it; the great impatience that every husband hath to have this right of his invaded, shews that it is sufficiently understood in the world; and therefore none that does this injury to another, can be ignorant of the greatness of it. The corrupting of a man's wife, enticing her to a strange bed, is by all acknowledged to be the worst sort of theft, infinitely beyond that of the goods.

His Wife.

3. INDEED, there is in this one, a heap of the greatest injustices together; some towards the *woman*, and some towards the *man*: Towards the woman, there are the greatest imaginable; it is that injustice to her soul, which was before mentioned as the highest of all others; it is the robbing her of her innocency, and setting her in a course of the most horrid wickedness (no less than lust and perjury together) from which it is probable she may never return, and then it proves the damning of her eternally. Next, it is, in respect of this world, the robbing her of her credit, making her abhorred and despised, and her very name a reproach among all men; and besides, it is the depriving her of all that happiness of life, which arises from the mutual kindness and affection that is between man and wife, instead whereof this brings in a loathing and abhorring of each other; from whence flow multitudes of mischiefs, too many to rehearse; in all which the man hath his share also.

The enticing a man's wife the greatest injustice.

To the woman.

4. BUT

5. BUT beſides thoſe, there are to him many and high injuſtices; for it is firſt the robbing him of that, which of all other things he accounts moſt precious, the love and faithfulneſs of his wife, and that alſo wherein he hath ſuch an incommunicable right, that himſelf cannot, if he would, make it over to any other; and therefore ſure it cannot, without the utmoſt injuſtice, be torn from him by any. Nor is this all, but it is farther the ingulphing him (if ever he come to diſcern it) in that moſt tormenting paſſion of jealouſy, which is of all others the moſt painful, and which oft puts men upon the moſt deſperate attempts; it being, as *Solomon* ſays, *Prov.* vi. 34. *the rage of a man.* It is yet, farther, the bringing upon him all that ſcorn and contempt, which by the unjuſt meaſures of the world falls on them which are ſo abuſed, and which is by many eſteemed the moſt inſufferable part of the wrong; and though it be true, that it is very unjuſt he ſhould fall under reproach, only becauſe he is injured, yet unleſs the world could be new-moulded, it will certainly be his lot, and therefore it adds much to the injury. Again, this may indeed be a robbery in the uſual ſenſe of the word; for perhaps it may be the thruſting in the child of the adulterer into his family, to ſhare both in the maintenance and portions of his own children; and this is an arrant theft; firſt, in reſpect of the man, who ſurely intends not the providing for another man's child; and then in reſpect of the children, who are by that means defrauded of ſo much as that goes away with. And therefore whoſoever hath this circumſtance of the ſin to repent of, cannot do it effectually, without reſtoring to the family as much as he hath by this means robbed it of. *To the man.*

5. ALL this put together will ſurely make this the greateſt and moſt provoking injury that can be done to a man, and (which heightens it yet more) it is that for which a man can never make reparations; for unleſs it be in the circumſtance before-mentioned, there is no part of this ſin wherein that can be done; to this purpoſe, it is obſervable in the *Jewiſh* law, that the thief was appointed to reſtore fourfold, and that freed him; but the adulterer, having no poſſibility of making any reſtitution, any ſatisfaction, he muſt pay his life for the offence, *Lev.* *The moſt irreparable.*

xx. 19. And though now a-days adulterers ſpeed better, live many days to renew their guilt, and perhaps to laugh at thoſe whom they have thus injured, yet let them be aſſured there muſt one day be a ſad reckoning, and that, whether they repent or not; if by God's grace they do come to repentance, they will then find this to be no cheap ſin; many anguiſhes of ſoul, terrors, and perplexities of conſcience, groans and tears, it muſt coſt them; and indeed, were a man's whole life ſpent in theſe penitential exerciſes, 'twere little enough to wipe off the guilt of any one ſingle act of this kind. What overwhelming ſorrows then are requiſite for ſuch a trade of this ſin, as too many drive? Certainly it is ſo great a taſk, that it is highly neceſſary for all that are ſo concerned, to ſet to it immediately, leſt they want time to go through with it; for let no man flatter himſelf, that the guilt of a courſe and habit of ſuch a ſin, can be waſhed away with a ſingle act of repentance; no, he muſt proportion the repentance to the fault, and as one hath been a habit and courſe, ſo muſt the other alſo. And then how ſtrange a madneſs is it for men to run into this ſin, and that with ſuch painful purſuits (as many do) which he knows muſt at the beſt hand, that is, ſuppoſing he do repent of it, coſt him thus dear? But then, if he do not repent, infinitely dearer: It loſes him all his title to heaven, that place of purity, and gives him his portion in the lake of fire, where the burnings of his luſt ſhall end in thoſe everlaſting burnings: for how cloſely ſoever he hath acted this ſin, be it ſo, that he may have ſaid, with the adulterer in *Job* xxiv. 15. *No eye ſeeth me*, yet it is ſure he could not in the greateſt obſcurity ſhelter himſelf from God's ſight, with whom *the darkneſs is no darkneſs*, Pſal. cxxxix. 12. And he it is, who hath expreſsly threatened to judge this ſort of offenders, *Heb.* xiii. 4. *Adulterers God will judge.* God grant that all that live in this foul guilt, may ſo ſeaſonably, and ſo thoroughly judge themſelves, that they may prevent that ſevere and dreadful judgment of his.

His goods.

6. THE ſecond thing to which this negative juſtice to our neighbour's poſſeſſions reacheth, is his *Goods*; under which general word is contained all thoſe ſeveral ſorts of things, as houſe, land, cattle, money, and the like, in which he hath a right and property: Theſe we are by the rule of this

this juſtice to ſuffer him to enjoy, without ſeeking either to work him damage in any of them, or to get any of them to ourſelves: I make a difference between theſe two, becauſe there may be two ſeveral grounds or motives of this injuſtice, the one malice, the other covetouſneſs.

7. THE malicious man deſires to work his neighbour miſchief, though he get nothing by it himſelf; it is frequently ſeen that men will make havock and ſpoil of the goods of one, to whom they bear a grudge, though they never deſign to get any thing to themſelves by it, but only the pleaſure of doing a ſpite to the other. This is a moſt helliſh humour, directly anſwerable to that of the devil, who beſtows all his pains and induſtry, not to bring in any good to himſelf, but only to ruin and undo others; and how contrary it is to all rules of juſtice, you may ſee by the precept given by God to the *Jews*, concerning the goods of an enemy; where they were ſo far from being allowed a liberty of ſpoil and deſtruction, that they are expreſsly bound to prevent it, *Exod.* xxiii. 4, 5. *If thou meet thine enemy's ox or his aſs going aſtray, thou ſhalt ſurely bring it back to him again: If thou ſee the aſs of him that hateth thee lying under his burden, and wouldeſt forbear to help him, thou ſhalt ſurely help with him:* Where ye ſee it is a debt we owe to our very enemies, to prevent that loſs and damage, which by any accident he is in danger of; and that even with ſome labour and pains to ourſelves. How horrible an injuſtice is it then purpoſely to bring that loſs and damage on him? Whoever is guilty of this, let him never excuſe himſelf by ſaying, he hath not enriched himſelf by the ſpoil of his neighbour, that he hath nothing of it cleaves to his finger; for ſure this malicious injuſtice is no leſs a fault than the covetous one; nay, I ſuppoſe, in reſpect of the principle and cauſe, from which it flows, it may be greater; this hatred of another being worſe than the immoderate love of ourſelves. Whoever hath thus miſchiefed his neighbour, he is as much bound to repair the injury, to make ſatisfaction for the loſs, as if he had enriched himſelf by it. *Malicious injuſtice.*

8. BUT on the other ſide, let not the covetous defrauder therefore judge his ſin light, becauſe there is another, that in ſome one reſpect outweighs it; for perhaps in *Covetous injuſtice.*

other

others his may caſt the ſcales; certainly it does in this one, that he that is unjuſt for greedineſs of gain, is like to multiply more acts of this ſin, than he that is ſo out of malice; for it is impoſſible any man ſhould have ſo many objects of his malice, as he may have of his covetouſneſs. There is no man at ſo general a defiance with all mankind, that he hates every body; but the covetous man hath as many objects of his vice, as there be things in the world he accounts valuable. But I ſhall no longer ſtand upon this compariſon; it is ſure they are both great and crying ſins, and that is ground enough of abhorring each. Let us deſcend now to the ſeveral branches of this ſort of covetous injuſtice; it is true, they may all bear the name of robbery, or theft, for in effect they are all ſo; yet, for method's ſake, it will not be amiſs to diſtinguiſh them into theſe three, *oppreſſion*, *theft*, and *deceit*.

Oppreſſion.

9. BY *Oppreſſion*, I mean that open and barefaced robbery of ſeizing upon the poſſeſſions of others; and owning and avowing the doing ſo. For the doing of this there are ſeveral inſtruments; as, firſt, that of power, by which many nations and princes have been turned out of their rights, and many private men out of their eſtates: Sometimes again, law is made the inſtrument of it; he that covets his neighbour's lands or goods, pretends a claim to them; and then, by corrupting of juſtice, by bribes and gifts, or elſe over-ruling it by greatneſs and authority, gets judgment on his ſide: This is a high oppreſſion, and of the worſt ſort, thus to make the law, which was intended for the protection and defence of men's rights, to be the means of overthrowing them; and it is a very heavy guilt that lies both on him that procures, and on him that pronounceth ſuch a ſentence; yea, and on the lawyer too, that pleads ſuch a cauſe, for by ſo doing, he aſſiſts in the oppreſſion. Sometimes again, the very neceſſities of the oppreſſed are the means of his oppreſſion; thus it is in the caſe of extortion and griping uſury, a man is in extreme want of money, and this gives opportunity to the extortioner to wreſt unconſcionably from him, to which the poor man is forced to yield, to ſupply his preſent wants. And thus alſo it is often with exacting landlords, who, when the poor tenants know not how to provide themſelves elſewhere, rack and ſcrew them

them beyond the worth of the thing. All theſe, and many the like, are but ſeveral ways of acting this one ſin of oppreſſion, which becomes yet the more heinous, by how much the more helpleſs the perſon is that is thus oppreſſed: Therefore the oppreſſion of the widow and fatherleſs, is in ſcripture mentioned as the height of this ſin.

God's vengeance againſt it.

10. It is indeed a moſt crying guilt, and that againſt which God hath threatened his heavy vengeance, as we read in divers texts of ſcripture; thus it is, *Ezek.* xviii. 12. *He that hath oppreſſed the poor, and hath ſpoiled by violence, he ſhall ſurely die, his blood ſhall be upon him:* And the ſame ſentence is repeated againſt him, *ver.* 18. Indeed, God hath ſo peculiarly taken upon him the protection of the poor and oppreſſed, that he is engaged as it were, in honour, to be their avenger; and accordingly, *Pſal.* xii. we ſee God ſolemnly declare his reſolution of appearing for them, ver. 5. *For the oppreſſion of the poor, for the ſighing of the needy, now will I ariſe, ſaith the Lord; I will ſet him in ſafety from him that ſwelleth againſt him.* The advice therefore of *Solomon* is excellent, *Prov.* xxii. 22, 23. *Rob not the poor, becauſe he is poor, neither oppreſs the afflicted in the gate; for the Lord will plead their cauſe: and ſpoil the ſoul of thoſe that ſpoiled them;* they are like, in the end, to have little joy of the booty it brings them in when it thus engages God againſt them.

Theft.

11. The ſecond ſort of this injuſtice, is *Theft*; and of that alſo there are two kinds, the one the with-holding what we ſhould pay, and the other taking from our neighbour what is already in his poſſeſſion.

Not paying what we borrow.

12. Of the firſt ſort, is the not paying of debts, whether ſuch as we have borrowed, or ſuch as by our own voluntary promiſe are become our debts, for they are equally due to him that can lay either of theſe claims to them; and therefore the with-holding of either of them is a theft, a keeping from my neighbour that which is his; yet the former of them is rather the more injurious; for by that I take from him that which he once actually had (be it money or whatever elſe) and ſo make him worſe than I found him. This is a very great, and very common injuſtice. Men can now-a-days with as great confidence

fidence deny him that aſks a debt, as they do him that aſks an alms; nay, many times it is made matter of quarrel for a man to demand his own; beſides the many attendances the creditor is put to, in purſuit of it, are yet a farther injury to him, by waſting his time, and taking him off from other buſineſs; and ſo he is made a loſer that way too. This is ſo great injuſtice, that I ſee not how a man can look upon any thing he poſſeſſes as his own right, while he thus denies another his. It is the duty of every man in debt, rather to ſtrip himſelf of all, and caſt himſelf again naked upon God's providence, than thus to feather his neſt with the ſpoils of his neighbours. And ſurely it would prove the more thriving courſe, not only in reſpect of the bleſſing which may be expected upon juſtice, compared with the curſe that attends the contrary, but even in worldly prudence alſo; for he that defers paying of debts, will at laſt be forced to do it by law, and that upon much worſe terms than he might have done it voluntarily, with a greater charge and with ſuch a loſs of his credit, that afterwards in his greateſt neceſſities he will not know where to borrow. But the ſure way for a man to ſecure himſelf from the guilt of this injuſtice, is never to borrow more than he knows he hath means to repay, unleſs it be of one, who knowing his diſability, is willing to run the hazard. Otherwiſe he commits this ſin at the very time of borrowing; for he that takes that from his neighbour, upon promiſe of paying, which he knows he is never likely to reſtore to him, is a flat robbery.

What we are bound for.

THE ſame juſtice which ties men to pay their own debts, ties alſo every ſurety to pay thoſe debts of others, for which he ſtands bound, in caſe the principal either cannot, or will not: For by being bound, he hath made it his own debt, and muſt in all juſtice anſwer it to the creditor, who, it is preſumed, was drawn to lend on confidence of his ſecurity, and therefore is directly cheated and betrayed by him, if he ſee him not ſatisfied. If it be thought hard, that a man ſhould pay for that which he never received benefit by, I ſhall yield it, ſo far as ſhall be juſt matter of warineſs to every man how he enters into ſuch engagements; but it can never be made an excuſe for the breaking them. As for the other ſort of debt, that which

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is brought upon a man by his own voluntary promiſe, that alſo cannot, without great injuſtice, be with-holden; for it is now the man's right, and then it is no matter by what means it came to be ſo. Therefore we ſee *David* makes it part of the deſcription of a juſt man, *Pſal.* xv. 4. that he keeps his promiſes, yea, *though they were made to his own diſadvantage*; and ſurely he is utterly unfit to aſcend to that holy hill there ſpoken of, either as that ſignifies the church here, or heaven hereafter, that does not punctually obſerve this part of juſtice. To this ſort of debt may be reduced the wages of the ſervant, the hire of the labourer; and the with-holding of theſe is a great ſin, and the complaint of thoſe that are thus injured aſcend up to God. *Behold* (ſaith St. *James*, chap. v. 4.) *the hire of the labourers, which have reaped down your fields, which is of you kept back by fraud, crieth, and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth.* And *Deut.* xxiv. 14, 15. we find a ſtrict command in this matter, *Thou ſhalt not oppreſs an hired ſervant that is poor and needy; at his day thou ſhalt give him his hire, neither ſhall the ſun go down upon it; for he is poor, and ſetteth his heart upon it; leſt he cry againſt thee to the Lord, and it be ſin unto thee.* This is one of thoſe loud clamorous ſins which will not ceaſe crying till it brings down God's vengeance; and therefore though thou haſt no juſtice to thy poor brother, yet have at leaſt ſo much mercy to thyſelf, as not to pull down judgments on thee by thus wronging him.

What we have promiſed.

SUNDAY XII.

Of Theft; Stealing: Of Deceit in Truſt, in Traffick; Of Reſtitution, &c.

Sect. 1. THE ſecond part of theft is the taking from our neighbour that which is already in his poſſeſſion: And this may be done either more violently and openly, or elſe more cloſely and ſlily; the firſt is the manner of thoſe that rob on the high-way, or plunder houſes, where by force they take the goods

Stealing the goods of our Neighbour.

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of their neighbour; the other is the way of the pilfering thief, that takes away a man's goods unknown to him. I ſhall not diſpute which of theſe is the worſt, it is enough that they are both ſuch acts of injuſtice, as make men odious to God, unfit for human ſociety, and betray the actors to the greateſt miſchiefs even in this world, death itſelf being by law appointed the reward of it; and there are few that follow this trade long, but at laſt meet with that fruit of it. I am ſure it is madneſs for any to believe he ſhall always ſteal ſecurely; for he is to contend with the induſtry of all thoſe whom he ſhall thus injure, whoſe loſſes will quicken their wits for the finding him out; and, which is infinitely more, he is to ſtruggle with the juſtice of God, which doth uſually purſue ſuch men with deſtruction even in this world; witneſs the many ſtrange diſcoveries that have been made even of the craftieſt thieves. But however, if he were ſecure from the vengeance here, I am ſure nothing but repentance and reformation can ſecure him from the vengeance of it hereafter. And now, when theſe dangers are weighed, it will ſure appear, that the thief makes a pitiful bargain; he ſteals his neighbour's money, or cattle, and in exchange for it he muſt pay his life, or his ſoul, perhaps both: and if *the whole world be too mean a price for a ſoul*, as he tells us, *Mark* viii. 36. who beſt knew the value of them, having himſelf bought them; what a ſtrange madneſs is it to barter them away for every petty trifle, as many do, who hath got ſuch a habit of ſtealing that not the meaneſt worthleſs thing can eſcape their fingers? Under this head of theft may be ranked the receivers of ſtolen goods, whether thoſe that take them, as partners in the theft, or thoſe that buy them, when they know, or believe they are ſtolen. This many (that pretend much to abhor theft) are guilty of, when they can by it, buy the thing a little cheaper than the common rate. And here alſo comes in the concealing of any goods a man finds of his neighbour's, which whoſoever reſtores not, if he know or can learn out the owner, he is no better than a thief; for he withholds from his neighbour that which properly belongs to him. And ſure it will not be uncharitable to ſay, that he that will do this, would likewiſe commit the groſſer theft, were he by that no more in danger of law, than in this he is.

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THE third part of injuſtice is *Deceit*; and in that there may be as many acts, as there are occaſions of intercourſe and dealing between man and man. *Deceit.*

2. It were impoſſible to name them all, but I think they will be contained under theſe two general deceits, in matter of *Truſt*, and in matters of *Traffick* or *Bargaining*, unleſs it be that of *Gaming*: Which therefore here by the way, I muſt tell you, is as much a fraud and deceit as any of the reſt.

3. HE that deceives a man in any *Truſt* that is committed to him, is guilty of a great injuſtice, and that the moſt treacherous ſort of one: it is the joining of two great ſins in one, defrauding and promiſe-breaking; for in all truſts there is a promiſe implied, if not expreſſed; for the very accepting of the truſt, contains under it a promiſe of fidelity: Theſe truſts are broken ſometimes to the living, ſometimes to the dead; to the living there are many ways of doing it, according to the ſeveral kinds of the truſt; ſometimes the truſt is more general, like that of *Potiphar* to *Joſeph*, Gen. xxxiv. 4. A man commits to another all that he hath; and thus guardians of children, and ſometimes ſtewards, are intruſted. Sometimes again it is more limited, and reſtrained to ſome one ſpecial thing; a man intruſts another to bargain or deal for him in ſuch a particular, or he puts ſome one thing into his hands to manage and diſpoſe: Thus among ſervants, it is uſual for one to be intruſted with one part of the maſter's goods, and another with another part of them. Now in all theſe, and the like caſes, whoſoever acts not for him who entruſts him, with the ſame faithfulneſs that he would for himſelf, but ſhall either careleſsly loſe, or prodigally embezzle the things committed to him, or elſe convert them to his own uſe, he is guilty of this great ſin of betraying a truſt to the living. In like manner, he that being entruſted with the execution of a dead man's teſtament, acts not according to the known intention of the dead man, but enriches himſelf by what is aſſigned to others, he is guilty of this ſin, in reſpect of the dead; which is ſo much the greater, by how much the dead hath no means of remedy and redreſs, as the living may have. It is a kind of robbing of graves, which is a theft of which men naturally have ſuch an horror, that he muſt *In Truſt.*

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be a very hardened thief that can attempt it. But either of these frauds are made yet more heinous, when either God or the poor are immediately concerned in it, that is, when any thing is committed to a man, for the uses either of piety or charity: this adds sacrilege to both the fraud and the treachery, and so gives him title to all those curses that attend those several sins, which are so heavy, that he that, for the present gain, will adventure on them, makes as ill, nay, a much worse bargain than *Gehazi*, 2 *Kings* v. 27. who, *by getting the raiment of* Naaman, *got his leprosy too*.

In Traffick.

4. THE second sort of fraud is in matters of *traffick* and *bargain*, wherein there may be deceit both in the seller and buyer; that of the seller is commonly either in concealing the faults of the commodity, or else in over-rating it.

The seller's concealing the faults of his ware.

5. THE ways of concealing the faults are ordinarily these, either first, by denying that it hath any such fault; nay, perhaps commending it for the direct contrary quality; and this is downright lying, and so adds that sin to the other; and if that lie be confirmed by an oath, as it is too usually, then the yet greater guilt of perjury comes in also; and then what a heap of sins is here gathered together! Abundantly enough to sink any poor soul to destruction, and all this only to skrew a little more money out of his neighbour's pocket, and that sometimes so very little, that it is a miracle that any man, that thinks he has a soul, can set it at so miserable and contemptible a price. A second means of concealing is by using some art to the thing, to make it look fair, and to hide the faults of it; and this is acting a lie, though it be not speaking one, which amounts to the same thing; and has surely, in this case, as much of the intention of cheating and defrauding, as the most impudent forswearing can have. A third means is the picking out ignorant chapmen; this is, I believe, an art too well known among tradesmen, who will not bring out their faulty wares to men of skill, but keep them to put off to such, whose unskilfulness may make them passable with them; and this is still the same deceit with the former, for it all tends to the same end, the cozening and defrauding of the chapman; and then it is not much odds, whether I make use of my own art, or his weakness, for the purpose.

poſe. This is certain, he that will do juſtly muſt let his chapman know what he buys, and if his own ſkill enable him not to judge (nay, if he do not actually find out the fault) thou art bound to tell it him, otherwiſe thou makeſt him pay for ſomewhat which is not there, he preſuming there is that good quality in it, which thou knoweſt it has not; and therefore thou mayeſt as honeſtly take his money for ſome goods of another man's, which thou knoweſt thou canſt never put into his poſſeſſion, which I ſuppoſe no man will deny to be an errant cheat. To this head of concealment may be referred that deceit of falſe weights and meaſures; for that is concealing from the buyer a defect in the quantity, as the other was in the quality of the commodity, and is again the making him pay for what he hath not. This ſort of fraud is pointed at particularly by *Solomon*, Prov. xi. 1. with this note upon it, *That it is an abomination to the Lord.*

His over-rating it.

6. THE ſecond part of fraud in the ſeller lies in over-rating the commodity, though he has not diſguiſed or concealed the faults of it, and ſo have dealt fairly in that reſpect, yet if he ſets an unreaſonable price upon it, he defrauds the buyer: I call that an unreaſonable price which exceeds the true worth of the thing, conſidered with thoſe moderate gains, which all tradeſmen are preſumed to be allowed in the ſale. Whatever is beyond this, muſt in all likelihood be fetched in by ſome of theſe ways; as firſt, by taking advantage of the buyer's ignorance in the value of the thing, which is the ſame with the doing it in the goodneſs, which hath already been ſhewn to be a deceit; or, ſecondly, by taking advantage of his neceſſity. Thou findeſt a man hath preſent and urgent need of ſuch a thing, and therefore takeſt this opportunity to ſet the dice upon him: But this is that very ſin of extortion and oppreſſion ſpoken of before: for it is ſure nothing can juſtly raiſe the price of any thing, but either its becoming dearer to thee, or its being ſome way better in itſelf; but the neceſſity of thy brother cauſes neither of theſe; his nakedneſs doth not make the clothes thou ſelleſt him, ſtand thee in ever the more, neither doth it make them any way better; and therefore to rate them ever the higher is to change the way of trading, and ſell even the wants and neceſſities of thy neighbour, which ſurely is a very unlawful vocation. Or, thirdly, it may

be by taking advantage of the indiſcretion of the chapman: a man perhaps earneſtly fancies ſuch a thing, and then ſuffers that fancy ſo to over-rule his reaſon, that he reſolves to have it upon any terms. If thou findeſt this in him, and thereupon raiſeſt thy rate, this is to make him buy his folly, which is, of all others, the deareſt purchaſe; it is ſure his fancy adds nothing to the real value, no more than his neceſſity did in the former caſe; and therefore ſhould not add to the price. He, therefore, that will deal juſtly in the buſineſs of ſelling, muſt not catch at all advantages, which the temper of his chapman may give; but conſider ſoberly what the thing is worth, and what he would afford it for to another of whom he had no ſuch advantage, and accordingly rate it to him at no higher a price.

Fraud in the buyer.

7. ON the buyer's part there are not ordinarily ſo many opportunities of fraud; yet it is poſſible a man may ſometimes happen to ſell ſomewhat, the worth whereof he is not acquainted with, and then it will be as unjuſt for the buyer to make gain by his ignorance, as in the other caſe it was for the ſeller; but that which oftener falls out, is the caſe of neceſſity, which may as probably fall on the ſeller's ſide as the buyer's: A man's wants compel him to ſell, and permit him not to ſtay to make the beſt bargain, but force him to take the firſt offer; and here for the buyer to grate upon him, becauſe he ſees him in that ſtrait, is the ſame fault which I before ſhewed it to be in the ſeller.

Many temptations to deceit in traffick.

8. IN this whole buſineſs of traffick there are ſo many opportunities of deceit, that a man had need fence himſelf with a very firm reſolution, nay, love of juſtice, or he will be in danger to fall under temptation; for as the Wiſe Man ſpeaks *Eccluſ* xxvii. 2. *As a nail ſticks faſt between the joinings of the ſtones*, ſo doth ſin ſtick cloſe between buying and ſelling; it is ſo interwoven with all trades, ſo mixed with the very firſt principles and grounds of them, that it is taught together with them, and ſo becomes part of the art; ſo that he is now-a-days ſcarce thought fit to manage a trade that wants it: while he that hath moſt of this black art of defrauding, applauds and hugs himſelf, nay, perhaps boaſts to others how he hath over-reached his neighbour.

WHAT an intolerable shame is this that we christians, who are by the precepts of our Master, set to those higher duties of charity, should, instead of practising them, quite unlearn those common rules of justice which mere nature teaches? For I think I may say, there are none of those several branches of injustice towards the possessions of our neighbours, which would not be adjudged to be so by any sober Heathen; so that as St. *Paul* tells those of the circumcision, that the name of *God was blasphemed among the Gentiles*, by that unagreeableness that was betwixt their practice and their law, *Rom.* ii. 24. so now may it be said of us, that the *Name of Christ is blasphemed among the Turks and Heathens*, by the vile and scandalous lives of us, who call ourselves Christians, and particularly in this sin of injustice. For shame, let us at last endeavour to wipe off this reproach from our profession, by leaving these practices, to which, methinks, this one single consideration should be enough to persuade us.

The commonness of injustice a reproachful Christianity.

9. YET, besides this, there want not other; among which, one there is of such a nature, as may prevail with the arrantest worldling, and that is, that this course doth not really tend to the enriching of him: there is a secret curse goes along with it, which, like a canker, eats out all the benefit that was expected from it. This no man can doubt, that believes the scripture, where there are multitudes of texts to this purpose: Thus *Prov.* xxii. 16. *He that oppresseth the poor to increase his riches, shall surely come to want.* So *Habbak.* ii. 6, 7. *Wo to him that increaseth that which is not! is: how long? And he that loadeth himself with thick clay: Shall they not rise up suddenly that shall bite thee, and awake that shall vex thee? And thou shalt be for booties unto them.* This is commonly the fortune of those that spoil and deceive others, they at last meet with some that do the like to them; but the place in *Zachary* is most full to this purpose, chap. v. where, under the sign of a flying roll, is signified the curse that goes forth against this sin, ver. 4. *I will bring it forth, saith the Lord of hosts, and it shall enter into the house of the thief, and into the house of him that sweareth falsely by my name: and it shall consume it, with the timber thereof, and with the stones thereof.* Where

It is not the way to enrich a man.

you see, theft and perjury are the two sins against which this curse is aimed (and they too often go together in the matter of defrauding) and the nature of this curse is to consume the house, to make an utter destruction of all that belongs to him that is guilty of either of these sins. Thus, whilst thou art ravening after thy neighbour's goods or house, thou art but gathering fuel to burn thine own. And the effect of these threatenings of God we daily see in the strange unprosperousness of ill-gotten estates, which every man is apt enough to observe in other men's cases; he that sees his neighbour decline in his estate, can presently call to mind, this was gotten by oppression or deceit; yet so sottish are we, so bewitched with the love of gain, that he that makes this observation, can seldom turn it to his own use, is never the less greedy, or unjust himself, for that vengeance he discerns upon others.

It ruins the soul eternally.

10. BUT, alas! if thou couldst be sure that thy unjust possessions should not be torn from thee, yet when thou remembereſt how dear thou must pay for them in another world, thou hast little reason to brag of thy prize. Thou thinkest thou hast been very cunning, when thou hast over-reached thy brother; but God knows all the while there is another over-reaching thee, and cheating thee of what is infinitely more precious, even thy soul: The devil herein deals with thee as fishers used to do; those that will catch a great fish, will bait the hook with a less, and so the great one coming with greediness to devour that, is himself taken. So thou that art gaping to swallow up thy poor brother, art thyself made a prey to that great devourer: And, alas! what will it ease thee in hell, that thou hast left wealth behind thee upon earth, when thou shalt there want that which the meanest beggar here enjoys, even a drop of water to cool thy tongue? Consider this, and from henceforth resolve to employ all that pains and diligence thou hast used to deceive others, in rescuing thyself from the frauds of the grand deceiver.

The necessity of restitution.

11. TO this purpose it is absolutely necessary, that thou make restitution to all whom thou hast wronged: For as long as thou keepest any thing of the unjust gain, it is as it were an earnest penny from the devil, which gives

gives him full right to thy ſoul. But perhaps it may be ſaid, it will not in all caſes be poſſible to make reſtitution to the wronged party, peradventure he may be dead; in that caſe then make it to his heirs, to whom his right deſcends. But it may farther be objected, that he that hath long gone on in a courſe of fraud, may have injured many that he cannot now remember, and many that he hath no means of finding out; in this caſe, all I can adviſe, is this; firſt, to be as diligent as is poſſible, both in recalling to mind who they were, and endeavouring to find them out; and when, after all thy care, that proves impoſſible, let thy reſtitution be made to the poor; and that they may not be made by halves, be as careful as thou canſt to reckon every the leaſt mite of unjuſt gain: But when that cannot exactly be done, as it is ſure it cannot by thoſe who have multiplied the acts of fraud, yet even there let them make ſome general meaſures, whereby to proportion their reſtitution. As for example, a tradeſman that cannot remember how much he hath cheated in every ſingle parcel, yet may poſſibly gueſs in the groſs, whether he hath uſually over-reached to the value of a third or a fourth part of the wares; and then what proportion ſoever he thinks he has ſo defrauded, the ſame proportion let him now give out of that eſtate he hath raiſed by his trade: But herein it concerns every man to deal uprightly as in the preſence of God, and not to make advantage of his own forgetfulneſs, to the cutting ſhort of the reſtitution, but rather go on the other hand, and be ſure rather to give too much, than too little. If he do happen to give ſomewhat over, he needs not grudge the charge of ſuch a ſin-offering: and 'tis ſure he will not, if he do heartily deſire an atonement. Many other difficulties there may be in this buſineſs of reſtitution which will not be foreſeen, and ſo cannot now be particularly ſpoke to; but the more of thoſe there are, the greater horror ought men to have of running into the ſin of injuſtice, which it will be ſo difficult, if not impoſſible, for them to repair; and the more careful ought they to be to mortify that which is the root of all injuſtice, to wit, covetouſneſs.

SUNDAY XIII.

Of False Reports, False Witness, Slanders, Whisperings; Of Scoffing, for Infirmities, Calamities, Sins, &c. Of Positive Justice, Truth; Of Lying. Of Envy and Detraction. Of Gratitude, &c.

Sect. 1. THE fourth branch of negative justice concerns the credit of our neighbours, which we are not to lessen or impair by any means, particularly not by false reports. Of false reports there may be two sorts; the one is, when a man says something of his neighbour, which he directly knows to be false; the other when possibly he has some slight surmise, or jealousy of the thing; but that upon such weak grounds, that it is as likely to be false as true; in either of these cases there is a great guilt lies upon the reporter. That there doth so in the first of them, no body will doubt, every one acknowledging that it is the greatest baseness to invent a lie of another; but there is as little reason to question the other; for he that reports a thing as a truth, which is but uncertain, is a liar also; or if he do not report it as a certainty, but only as a probability, yet then, though he be not guilty of the lie, yet he is of the injustice of robbing his neighbour of his credit; for there is such an aptness in men to believe ill of others, that any the lightest jealousy will, if once it be spread abroad, serve for that purpose; and sure it is a most horrible injustice, upon every slight surmise and fancy, to hazard the bringing so great an evil upon another; especially when it is considered, that those surmises commonly spring rather from censoriousness, peevishness, or malice in the surmiser, than from any real fault in the person so suspected.

His credit.

2. THE manner of spreading these false reports of both kinds, is not always the same; sometimes it is more open and avowed, sometimes more close and private; The open is many times by false witness before the courts of justice; and this not only hurts a man in his credit, but in other respects also; it is the delivering him up to the punishment of the law, and according to the nature of the crime pretended, does him more or less mischief; but

False Witness.

but if it be of the highest kind, it may concern his life, as we see it did in *Naboth*'s case, 1 *Kings* xxi. How great and crying a sin it is in this respect, as also in that of the perjury, you may learn from what hath been said of both those sins. I am now to consider it only, as it touches the credit, and to that it is a most grievous wound, thus to have a crime publickly witnessed against one, and such as is scarce curable by any thing that can afterwards be done to clear him; and therefore whoever is guilty of this, doth a most outrageous injustice to his neighbour: This is that which is expressly forbidden in the ninth commandment, and was by God appointed to be punished, by the inflicting of the very same suffering upon him, which his false testimony aimed to bring upon the other; *Deut.* xix. 16.

Publick Slanders.

3. The second open way of spreading these reports, is by a publick and common declaring of them, though not before the magistrate, as in the other case, yet in all companies, and before such as are likely to carry it farther; and this is usually done with bitter railings and reproaches, it being an ordinary art of slanderers, to revile those whom they slander, that so by the sharpness of the accusation, they may have the greater impression on the minds of the hearers: This, both in respect of the slander and the railing is a high injury, and both of them such as debar the committers from heaven. Thus *Psal.* xv. where the upright man is described, that shall have his part there, this is one special thing, ver. 3. *That he slandereth not his neighbour.* And for railing, the Apostle in several places reckons it amongst those works of the flesh, which are to shut men out both from the church here by excommunication, as you may see, 1 *Cor.* v. 11. and from the kingdom of God hereafter, as it is 1 *Cor.* vi. 10.

Whispering.

4. The other more close and private way of spreading such reports, is, that of the *Whisperer*; he that goes about from one to another, and publickly vents his slanders, not out of an intent by that means to make them less publick, but rather more; this trick of delivering them by way of secret, being the way to make them both more believed, and more spoken of too; for he that receives such a tale as a secret from one, thinks to please somebody else, by

delivering it as a ſecret to him alſo; and ſo it paſſes from one hand to another, till at laſt it ſpreads over a whole town. This ſort of ſlanderer is, of all others, the moſt dangerous, for he works in the dark, ties all he ſpeaks to, not to own him as the author; ſo that whereas in the more public accuſations, the party may have ſome means of clearing himſelf, and detecting his accuſer: Here he ſhall have no poſſibility of that, the ſlander, like a ſecret poiſon, works incurable effects, before ever the man diſcerns it. This ſin of whiſpering is by St. *Paul* mentioned among thoſe great crimes, which are the effects of a reprobate mind, *Rom.* i. 29. It is indeed one of the moſt incurable wounds of this ſword of the tongue, the very bane and peſt of human ſociety; and that which not only robs ſingle perſons of their good names, but oftentimes whole families, nay, publick ſocieties of men, of their peace; what ruins, what confuſions hath this one ſin wrought in the world? It is *Solomon*'s obſervation, *Prov.* xvi. 28. *that a whiſperer ſeparateth chief friends*: and ſure one may truly ſay of tongues thus employed, that they are *ſet on fire of hell*, as St. *James* ſaith, chap. iii. 6.

Several ſteps towards this ſin.

5. THIS is ſuch a guilt, that we are to beware of all the degrees of approach to it, of which there are ſeveral ſteps; the firſt is the giving ear to, and cheriſhing of thoſe that come with ſlanders; for they that entertain and receive them, encourage them in the practice; for as our common proverb ſays, *If there were no receiver, there would be no thief*; ſo if there were none that would give ear to tales, there would be no talebearers. A ſecond ſtep is the giving too eaſy credit to them, for this helps them to attain part of their ends. They deſire to get a general ill opinion of ſuch a man; but the way of doing it muſt be by cauſing it, firſt, in particular men; and if thou ſuffer them to do it in thee, they have ſo far proſpered in their aim. And for thy own part, thou doſt a great injuſtice to thy neighbour, to believe ill of him without a juſt ground, which the accuſation of ſuch a perſon certainly is not. A third ſtep is the reporting to others, what is thus told thee; by which thou makeſt thyſelf directly a party in the ſlander, and after thou haſt unjuſtly withdrawn from thy neighbour thy own good opinion, endeavoureſt to rob him alſo

of

of that of others. This is very little below the guilt of the first whisperer, and tends as much to the ruin of our neighbour's credit. And these several degrees have so close a dependence one upon another, that it will be very hard for him that allows himself the first, to escape the other: and indeed, he that can take delight to hear his neighbour defamed, may well be presumed of so malicious a humour, that it is not likely he should stick at spreading the slander. He therefore that will preserve his innocence in this matter, must never in the least degree cherish or countenance any that bring these false reports. And it is not less necessary to his peace, than to his innocency; for he that once entertains them, must never expect quiet, but shall be continually incited, and stirred up, even against his nearest and dearest relations; so that this whisperer and slanderer is to be looked on by all as a common enemy, he being so, as well to those to whom, as of whom he speaks.

6. But besides this grosser way of slandering, there is another whereby we may impair and lessen the credit of our neighbour; and that is, by contempt and despising; one common effect whereof is scoffing and deriding him. This is very injurious to a man's reputation; for the generality of men do rather take up opinions upon trust, than judgment; and therefore, if they see a man despised and scorned, they will be apt to do the like. But besides this effect of it, there is a present injustice in the very act of despising and scorning others. There are ordinarily but three things which are made the occasions of it (unless it be with such with whom virtue and godliness are made the most reproachful things; and such despising is not only an injury to our neighbour, but even to God himself, for whose sake it is that he is so despised) those three are, first, the infirmities; secondly, the calamities; thirdly, the sins of a man; and each of these are very far from being a ground of our triumphing over him. *Despising and scoffing.*

7. First, for infirmities, be they either of body or mind, the deformity and unhandsomeness of the one, or the weakness and folly of the other, they are things out of his power to help, they are not his faults, but the wise dispensations of the great Creator, who bestows the excellencies *For infirmities.*

cellencies of body and mind as he pleases; and therefore to scorn a man because he hath them not, is in effect to reproach God, who gave them not to him.

For calamities.

8. So also for the calamities and miseries that befal a man, be it want or sickness, or whatever else; these also come by the providence of God, who raiseth up, and pulleth down, as seems good to him; and it belongs not to us to judge what are the motives to him to do so, as many do, who upon any affliction that befals another, are presently concluding, that sure it is some extraordinary guilt which pulls this upon him, though they have no particular to lay to his charge. This rash judgment our Saviour reproves in the *Jews*, Luke xiii. where on occasion of the extraordinary sufferings of the *Galileans*, he asks them, ver. 2. 3. *Suppose ye that these* Galileans *were sinners above all the* Galileans, *because they suffered such things? I tell you nay; but except ye repent, ye shall all likewise perish.* When we see God's hand heavy upon others, it is no part of our business to judge them, but ourselves, and by repentance to prevent what our own sins have deserved. But to reproach and revile any that are in affliction, is that barbarous cruelty taken notice of by the *Psalmist*, as the height of wickedness, *Psalm* lxix. 26. *They persecute him whom thou hast smitten, and they talk to the grief of those whom thou hast wounded.* In all the miseries of others, compassion becomes a debt to them: How unjust are they then, that instead of paying them that debt, afflict them with scorn and reproach?

For sins.

9. NAY, the very sins of men, though as they have more of their wills in them, they may seem more to deserve reproach, yet certainly they also oblige us to the former duty of compassion, and that in the highest degree, as being the things which, of all others, make a man the most miserable. In all these cases, if we consider how subject we are to the like ourselves, and that it is only God's mercy to us, by which we are preserved from the worst that any man else is under, it will surely better become us to look up to him with thankfulness, than down on them with contempt and despising. Thus you see the direct injustice of scorning and contemning our brethren; to which when that other is added, which naturally follows, as a consequent of this, to wit, the begetting the like contempt

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in others, there can sure be no doubt of its being a great and horrible injustice to our neighbour, in respect of his credit.

10. Now how great the injury of destroying a man's credit is, may be measured by these two things; first, the value of the thing he is robbed of; and secondly, the difficulty of making reparation. For the first, it is commonly known, that a man's good name is a thing he holds most precious, oftentimes dearer than his life, as we see by the hazards men sometimes run to preserve even a mistaken reputation; but surely it is that which hath ever by sober men been esteemed one of the greatest happinesses of life: And to some sort of men, such especially as subsist by dealings in the world, it is so necessary, that it may well be reckoned as the means of their livelihood; and then, sure, it is no slight matter to rob a man of what is thus valuable to him.

Destroying the credit, a great injury.

11. Secondly, The difficulty of making reparations increaseth the injury; and that is such in this case of defamation, that I may rather call it an impossibility than a difficulty. For when men are possessed of an ill opinion of a person, it is no easy matter to work it out. Nay, suppose men were generally as willing to lay down ill conceits of their neighbours, as they are to take them up, yet how is it possible for him that makes even the most public recantation of his slander, to be sure that every man that hath come to the hearing of the one, shall do so of the other also? And if there be but one person that doth not (as probably there will be many) then is the reparation still short of the injury.

And irreparable.

12. This consideration is very fit to make men afraid of doing this wrong to their neighbour; but let it not be made use of to excuse those that have already done the wrong, from endeavouring to make the best reparations they can; for though it is odds it will not equal the injury, yet let them however do what they are able towards it. And this is so necessary towards the obtaining pardon of the sin, that none must expect the one, that does not perform the other. Whosoever therefore sets himself to repent of his faults of this kind, must, by all prudent means, endeavour to

Yet every guilty person must do all he can to repair the injury.

restore his neighbour to that degree of credit he hath deprived him of: and if that be not to be done without bringing the shame upon himself, of confessing publickly the slander, he must rather submit to that, than be wanting to this necessary part of justice, which he owes to the wronged party.

13. THUS I have gone through these four branches of negative justice to our neighbour; wherein we must yet farther observe, that this justice binds us not only in respect of our words and actions, but of our very thoughts and affections also. We are not only forbid to hurt, but to hate; not only restrained from bringing any of these evils forementioned upon him, but we must not so much as wish them before, nor delight in them after they are befallen him; we must take no pleasure, either in the sin of his soul, or hurt of his body; we must not envy him any good thing he enjoys, nor so much as wish to possess ourselves of it: neither will it suffice us, that we so bridle our tongue, that we neither slander nor revile, if we have that malice in our hearts, which makes us wish his discredit, or rejoice when we find it procured, though we have no hand in the procuring it. This is the peculiar property of God's laws, that they reach to the heart, whereas men's can extend only to the words and actions; and the reason is clear, because he is the only lawgiver that can see what is in the heart: Therefore if there were the perfectest innocency in our tongue and hands, yet if there be not this purity of heart, it will never serve to acquit us before him. The counsel therefore of *Solomon* is excellent, *Prov.* iv. 23. *Keep thy heart with all diligence, for out of it are the issues of life.* Let us strictly guard that, so that no malicious unjust thought enter there; and that not only as it may be the means of betraying us to the grosser act, but also as it is in itself such a pollution in God's sight, as will unfit us for the blessed vision of God, whom none but the pure in heart have promise in seeing, *Matt.* v. 8. *Blessed are the pure in heart, for they shall see God.*

Justice in the thoughts.

14. I COME now to speak of the positive part of justice, which is the yielding to every man that which by any kind of right he may challenge from us. Of these dues there are some that are general to all mankind, others that are

Positive justice.

restrained within some certain conditions and qualities of men, and become due only by virtue of those qualifications.

Speaking truth a due to all men.

15. Of the first sort, that is, those that are due to all men, we may reckon first, the speaking truth; which is a common debt we owe to all mankind. Speech is given us as the instrument of intercourse and society one with another, the means of discovering the mind, which otherwise lies hid and concealed; so that were it not for this, our conversations would be but the same as of beasts. Now this being intended for the good and advantage of mankind, it is a due to it, that it be used to that purpose; but he that lies, is so far from paying that debt, that, on the contrary, he makes his speech the means of injuring and deceiving him he speaks to.

Lying expressly forbidden in scripture.

16. There might be much said to shew the several sorts of obligations we lie under to speak truth to all men; but supposing I write to Christians, I need not insist upon any other than the commands we have of it in scripture; thus *Ephes.* iv. 25. the Apostle commands, that *putting away lying, they speak every man truth with his neighbour*: And again, *Col.* iii. 9. *Lie not one to another*: And *Prov.* vi. 17. a *lying tongue* is mentioned as one of those things that are abominations to the Lord; yea, so much doth he hate a lie, that it is not the most pious and religious end that can reconcile him to it; the man that lies, though in a zeal to God's glory, shall yet be judged as a sinner, *Rom.* iii. 7. What shall then become of those multitudes of men that lie on quite other ends? Some out of malice, to mischief others; some out of covetousness, to defraud their neighbours; some out of pride, to set themselves out; and some out of fear, to avoid danger, or hide a fault. But of a yet stranger sort than all these, are those that do it without any discernable temptation, that will tell lies by way of story, take pleasure in telling incredible things, from which themselves reap nothing, but the reputation of impertinent liars.

The great commonness and folly of this sin.

17. Among these divers kinds of falsehood truth is become such a rarity among us, that it is a most difficult matter to find such a man as *David* describes, *Psal.* xv. 2. *That speaketh the truth from his heart.*

Men

Men have so glibed their tongues to lying, that they do it familiarly upon any or no occasion, never thinking that they are observed, either by God or man: But they are extremely deceived in both; for there is scarce any sin (that is at all endeavoured to be hid) which is more discernible even to men. They that have a custom of lying, seldom fail (be their memory never so good) at some time or other to betray themselves; and when they do, there is no sort of sin meets with greater scorn or reproach: a liar being by all accounted a title of the greatest infamy and shame. But as for God, it is a madness to hope that all their arts can disguise them from him, who needs none of those casual ways of discovering which men do, but sees the heart, and so knows at the very instant of speaking the falsehood of what is said; and then, by his title of the God of truth, is tied not only to hate, but punish it: And accordingly you see, *Rev.* xxii. 15. that the liars are in the number of those that are shut out of the *New Jerusalem*; and not only so, but also have their *part in the lake that burneth with fire and brimstone.* If therefore thou be not of the humour of that unjust judge Christ speaks of, *Luke* xviii. 2. *who neither feared God, nor regarded man*, thou must resolve on this part of justice, the putting away lying, which is abhorred by both.

Courteous behaviour a due to all men.

18. A SECOND thing we owe to all, is, humanity, and courtesy of behaviour, contrary to that sullen churlishness we find spoken of in *Nabal*, who was of such a temper, *that a man could not speak to him*, 1 Sam. xxv. 17. There is sure so much of respect due to the very nature of mankind, that no accidental advantage of wealth or honour, which one man hath above another, can acquit him from that debt to it, even in the person of the meanest; and therefore that crabbed and harsh behaviour to any, that bears but the form of a man, is an injustice to that nature he partakes of. And when we consider how much that nature is dignified by the Son of God, his taking it upon him, the obligation to reverence it is yet greater, and consequently the sin of thus contemning it.

Not paid by the proud man.

19. THIS is the common guilt of all proud and haughty persons, who are so busy in admiring themselves, that they overlook all that is valuable in others, and so think they

they owe not ſo much as common civility to other men, whilſt they ſet up themſelves, as *Nebuchadnezzar* did his image, *to be worſhipped of all*. This is ſure very contrary to what the Apoſtle exhorts, *Rom.* xii. 10. *In honour preferring one another*; and again, *Phil.* ii. 4. *Look not every man on his own things, but every man alſo on the things of others*: And let ſuch remember the ſentence of our bleſſed Saviour, *Luke* xiv. 11. *He that exalteth himſelf ſhall be abaſed, and he that humbleth himſelf ſhall be exalted*; which we often find made good to us, in the ſtrange downfals of proud men. And it is no wonder, for this ſin makes both God and men our enemies; God, as the ſcripture every where teſtifies, abhors it, and all that are guilty of it; and men are by means of it uſed ſo contemptuouſly and unkindly by us, that they are by nothing more provoked againſt us; and then whom God and man thus reſiſt, who ſhall ſecure and uphold?

Meekneſs due to all men.

20. A THIRD thing we owe to all, is *meekneſs*; that is, ſuch a patience and gentleneſs towards all, as may bridle that mad paſſion of anger; which is not only very uneaſy to ourſelves, as hath already been ſhewed, but alſo very miſchievous to our neighbours, as the many outrages that are oft committed in it do abundantly teſtify. That this duty of meekneſs is to be extended to all men, there is no doubt; for the Apoſtle in expreſs words commands it, 1 *Theſſ.* v. 14. *Be patient toward all men*, and that it ſhould ſeem, in ſpite of all provocations to the contrary; for the very next words are, *See that none render evil for evil, or railing for railing*; and *Timothy* is commanded to exerciſe this meekneſs, even towards them who oppoſe themſelves againſt the doctrine of the goſpel, 2 *Tim.* ii. 25. which was a caſe wherein ſome heat would probably have been allowed, if it might have been in any.

Brawling very unſufferable.

21. THIS virtue of meekneſs is ſo neceſſary to the preſerving the peace of the world, that it is no wonder that Chriſt, who came to plant peace among men, ſhould enjoin meekneſs to all. I am ſure the contrary effects of rage and anger are every where diſcernible; it breeds diſquiet in kingdoms, in neighbourhoods, in families, and even between the neareſt relations; it is ſuch a humour,

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that *Solomon* warns us never to enter a friendſhip with a man that is of it, *Prov.* xxii. 24. *Make no friendſhip with an angry man, and with a furious man thou ſhalt not go.* It makes a man unfit to be either friend or companion, and indeeed makes one inſufferable to all that have to do with him, as we are again taught by *Solomon*, *Prov.* xxi. 19. where he prefers the *dwelling in a wilderneſs, rather than with a contentious and angry woman:* and yet a woman has ordinarily only that one weapon of the tongue to offend with. Indeed, to any that have not the ſame unquietneſs of humour, there can ſcarce be a greater uneaſineſs than to converſe with thoſe that have it, though it never proceed farther than words. How great this ſin is, we may judge by what our Saviour ſays of it, *Matt.* v. where there are ſeveral degrees of puniſhment allotted to ſeveral degrees of it: But, alas! we daily outgo that which he there ſets as the higheſt ſtep of this ſin; the calling *Thou fool* is a modeſt ſort of reviling, compared with thoſe multitudes of bitter reproaches we uſe in our rages.

It leads to that great ſin of curſing.

22. NAY, we often go yet higher; reproaches ſerve not our turn, but we muſt curſe too. How common is it to hear men uſe the horrideſt execrations and curſings upon every the ſlighteſt cauſe of diſpleaſure? Nay, perhaps, without any cauſe at all; ſo utterly have we forgot the rule of the Apoſtle, *Rom.* xii. 14. *Bleſs and curſe not*; yea, the precept of our bleſſed Saviour himſelf, *Matt.* v. 44. *Pray for thoſe that deſpitefully uſe you.* Chriſt bids us pray for thoſe who do us all injury; and we are often curſing thoſe who do us none. This is the language of hell, which can never fit us to be citizens of the *New Jeruſalem*, but marks us out for inhabitants of that land of darkneſs. I conclude this with the advice of the apoſtle, *Eph.* iv. 31. *Let all bitterneſs, and wrath, and anger, and clamour, and evil ſpeaking, be put away from you, with all malice.*

Particular dues.

23. HAVING ſpoken thus far of thoſe common dues, wherein all men are concerned, and have a right, I am now to proceed to thoſe other ſorts of dues, which belong to particular perſons, by virtue of ſome ſpecial qualification. Theſe qualifications may be of three kinds;

kinds; that of excellency, that of want, and that of relation.

24. By that of *Excellency*, I mean any extraordinary gifts or endowments of a person; such as wisdom, learning, and the like, but especially grace. These being the singular gifts of God, have a great value and respect due to them, wheresoever they are to be found; and this we must readily pay, by a willing and glad acknowledgement of those his gifts in any he has bestowed them on, and bearing them a reverence and respect answerable thereunto, and not out of an overweening of our own excellencies, despise and undervalue those of others, as they do, who will yield nothing to be reason, but what themselves speak, nor any thing piety but what agrees with their own practice. *A respect due to men of extraordinary gifts.*

25. Also we must not envy or grudge that they have those gifts; for that is not only an injustice to them, but injurious also to God, who gave them, as it is at large set forth in the parable of the labourers, *Matt.* xx. where he asks them who grumbled at the Master's bounty to others, *Is it not lawful for me to do what I will with mine own? Is thine eye evil because mine is good?* This envying at God's goodness to others, is in effect a murmuring against God, who thus disposes it: neither can there be a greater and more direct opposition against him, than for me to hate and wish ill to a man, for no other reason, but because God hath loved and done well to him. And then in respect to the man, it is the most unreasonable thing in the world, to love him the less, merely because he has those good qualities, for which I ought to love him more. *We are not to envy them.*

26. Neither must we detract from the excellencies of others; we must not seek to eclipse or darken them, by denying either the kinds or degrees of them, by that means to take off that esteem which is due to them. This sin of detraction is generally the effect of the former, of envy; he that envies a man's worth, will be apt to do all he can to lessen it in the opinion of others; and to that purpose will either speak slightly of his excellencies; or, if they be so apparent, that he knows not how to cloud them, he will try if he can, by reporting some, either *Nor detract from them.*

either real or feigned, infirmity of his, to take off from the value of the other, and so by casting in some dead flies, as the Wise Man speaks, *Eccles.* x. 1. strive to *corrupt the savour of the ointment*. This is a great injustice, and directly contrary to that duty we owe of acknowledging and reverencing the gifts of God in our brethren.

The folly of both those sins.

27. AND both those sins of envy and detraction, do usually prove as great follies as wickedness: The envy constantly brings pain and torment to a man's self; whereas, if he could but chearfully and gladly look on those good things of another's, he could never fail to be the better for them himself; the very pleasure of seeing them would be some advantage to him; but besides that, those gifts of his brother may be many ways helpful to him; his wisdom and learning may give him instruction; his piety and virtue, example, &c. But all this the envious man loseth, and hath nothing in exchange for it but a continual fretting and gnawing of heart.

28. AND then for detraction, that can hardly be so managed, but it will be found out: He that is still putting in caveats against men's good thoughts of others, will quickly discover himself to do it out of envy; and then that will be sure to lessen their esteem of himself, but not of those he envies, it being a sort of bearing testimony to those excellencies, that he thinks them worth the envying.

A respect due to men in regard of their ranks and qualities.

29. WHAT hath been said of the value and respect due to those excellencies of the mind, may in a lower degree be applied to the outward advantages of honour, greatness, and the like. These, though they are not of equal value with the former, (and such for which no man is to prize himself) yet in regard that these degrees and distinctions of men are by God's wise providence disposed for the better ordering of the world, there is such a civil respect due to those to whom God hath dispensed them, as may best preserve that order for which they were intended. Therefore all inferiors are to behave themselves to their superiors with modesty and respect, and not by a rude boldness confound that order which it hath pleased God to set in the world; but according as our *church catechism*

techism teaches, *order themselves lowly and reverently to all their betters*. And here the former caution against envy comes in most seasonably; these outward advantages being things of which generally men have more taste than of the other, and therefore will be more apt to envy and repine to see others exceed them therein. To this therefore all the former considerations against envy will be very proper, and the more necessary to be made use of, by how much the temptation is in this case to most minds the greater.

Dues to those that are in any sort of want.

30. The second qualification is that of *Want*: Whoever is in distress for any thing wherewith I can supply him, that distress of his makes it a duty in me so to supply him; and this in all kinds of wants. Now the ground of its being a duty is, that God hath given men abilities, not only for their own use, but for the advantage and benefit of others; and therefore what is thus given for their use, becomes a debt to them, whenever their need requires it. Thus he that is ignorant, and wants knowledge, is to be instructed by him that hath it; and this is one special end why that knowledge is given him: *the tongue of the learned is given to speak a word in season*, Isa. l. 4. He that is in sadness and affliction, is to be comforted by him that is himself in chearfulness: This we see St. *Paul* makes the end of God's comforting him, that he *might be able to comfort them that are in any trouble*, 2 Cor. i. 4. He that is in any course of sin, and wants reprehension and counsel, must have that want supplied to him by those, who have such abilities and opportunities as may make it likely to do good. That this is a justice we owe to our neighbour, appears plainly by that text, *Lev.* xix. 17. *Thou shalt not hate thy brother in thy heart, thou shalt in any wise reprove him, and not suffer sin upon him*; where we are under the same obligation to reprove him, that we are not to hate him. He that lies under any slander, or unjust defamation, is to be defended and cleared by him that knows his innocence, or else he makes himself guilty of the slander, because he neglects to do that, which may remove it; and how great an injustice that of slandering our neighbour is, I have already shewed.

To the poor.

31. Lastly, he that is in poverty and need, must be relieved by him that is in plenty;

plenty; and he is bound to it, not only in charity, but even in justice: *Solomon* calls it a due, *Prov.* iii. 27. *With-hold not good from him to whom it is due, when it is in the power of thine hand to do it*: And what that good is, he explains in the very next verse: *Say not to thy neighbour, Go, and come again, and to-morrow I will give, when thou hast it by thee.* It seems it is the with-holding a due so much as to defer giving to our poor neighbour; and we find God did, among the *Jews*, separate a certain portion of every man's increase to the use of the poor, a tenth every third year (which is all one with a thirtieth part every year) *Deut.* xiv. 28, 29. And this was to be paid, not as a charity or liberality, but as a debt: They were unjust, if they with-held it. And surely we have no reason to think that Christian justice is sunk so much below the *Jewish*, that either nothing at all, or a less proportion is now required of us. I wish our practice were but at all answerable to our obligation in this point; and then surely we should not see so many *Lazaruses* lie unrelieved at our doors, they having a better right to our superfluities, than we ourselves have; and then what is it but arrant robbery, to bestow that upon our vanities, nay, our sins, which should be their portion?

God withdraws those abilities which are not thus employed.

32. IN all the foregoing cases, he that hath ability, is to look upon himself as God's steward, who hath put it into his hands to distribute to them that want; and therefore not to do it, is the same injustice and fraud, that it would be in any steward to purse up that money for his private benefit, which was intrusted to him for the maintenance of the family; and he that shall do thus, hath just reason to expect the doom of the unjust steward, *Luke* xvi. *to be put out of his stewardship*; to have those abilities taken from him, which he hath so unfaithfully employed. And as for all the rest, so particularly for that of wealth, it is very commonly to be observed, that it is withdrawn from those that thus defraud the poor of their parts, the griping miser coming often, by strange and undiscernible ways, to poverty; and no wonder, he having no title to God's blessing on his heap, who does not consecrate a part to him in his poor members. And therefore we see the *Israelites*, before they could make

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that challenge of God's promiſe to bleſs them, *Deut.* xxvi. 15. *Look down from thy holy habitation, and bleſs thy people Iſrael,* &c. they were firſt to pay the poor man's tythes, ver. 12. without which they could lay no claim to it. This with-holding *more than is meet,* as *Solomon* ſays, *Prov.* xi. 24. *tends to poverty*; and therefore, as thou wouldſt play the good huſband for thyſelf, be careful to perform this juſtice, according to thy ability, to all that are in want.

Duties in reſpect of relation.

33. THE third qualification is that of *Relation*; and of that there may be divers ſorts, ariſing from divers grounds and duties anſwerable to each of them. There is, firſt, a relation of a debtor to a creditor; and he that ſtands in that relation to any, whether by virtue of bargain, loan, or promiſe, it is his duty to pay juſtly what he owes, if he be able (as on the other ſide, if he be not, it is the creditor's, to deal charitably and chriſtianly with him, and not to exact of him beyond his ability.) But I need not inſiſt on this, having already, by ſhewing you the ſin of with-holding debts, informed you of this duty.

Gratitude to benefactors.

34. THERE is alſo a relation of an obliged perſon to his benefactor, that is, one that hath done him good, of what kind ſoever, whether ſpiritual or corporal; and the duty of that perſon is, firſt, thankfulneſs, that is, a ready and hearty acknowledgement of the courteſy received; ſecondly, prayer for God's bleſſings and rewards upon him; and thirdly, an endeavour, as opportunity and ability ſerves, to make returns of kindneſs, by doing good turns back again. This duty of gratitude to benefactors is ſo generally acknowledged by all, even by the moſt barbarous and ſavageſt of men, that he muſt have put off much of his human nature, that refuſes to perform it. The very *publicans and ſinners,* as our Saviour ſays, *do good to thoſe that do good to them.*

The contrary too common.

35. YET how many of us fail even in this? How frequent is it to ſee men not only neglect to repay courteſies, but return injuries inſtead of them? It is too obſervable in many particulars, but in none more than in the caſe of advice and admonition, which is of all others the moſt precious part of kindneſs, the realeſt good turn that can be done from one man to another; and therefore thoſe that do this to us, ſhould

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be looked on as our prime and greateſt benefactors. But, alas! how few are there that can find gratitude, ſhall I ſay? Nay, patience for ſuch a courteſy? Go about to admoniſh a man of a fault, or tell him of an error, he preſently looks on you as his enemy: You are, as St. *Paul* tells the *Galatians*, chap. iv. 16. *become his enemy becauſe you tell him the truth.* Such a pride there is in men's hearts, that they muſt not be told of any thing amiſs, though it be with no other intent, but that they may amend it. A ſtrange madneſs this is, the ſame that it would be in a ſick man, to fly in the face of him that comes to cure him, on a fancy that he diſparaged him in ſuppoſing him ſick; ſo that we may well ſay with the wiſe man, *Prov.* xii. 1. *He that hateth reproof, is brutiſh.* There cannot be in the world a more unhappy temper; for it fortifies a man in his ſins, raiſes ſuch mounts and bulwarks about them, that no man can come to aſſault them; and if we may believe *Solomon*, deſtruction will not fail to attend it, *Prov.* xxix. 1. *He that being often reproved hardeneth his neck, ſhall ſuddenly be deſtroyed, and that without remedy.* But then again, in reſpect of the admoniſher, it is the greateſt injuſtice, I may ſay, cruelty, that can be. He comes in tenderneſs and compaſſion to reſcue thee from danger, and to that purpoſe puts himſelf upon a very uneaſy taſk (for ſuch the general impatience men have to admonition, hath now made it;) and what a defeat, what a grief is it to him to find, that inſtead of reforming the firſt fault, thou art run into a ſecond, to wit, that of cauſeleſs diſpleaſure againſt him? This is one of the worſt, and yet I doubt, the commonneſt ſort of unthankfulneſs to benefactors, and ſo a great failing in that duty we owe to that ſort of relation. But perhaps theſe will be looked on as remote relations; yet it is ſure they are ſuch, as challenge all that duty I have aſſigned to them. I ſhall in the next place proceed to thoſe relations which are by all acknowledged to be of the greateſt nearneſs.

SUNDAY XIV.

Of Duty to Magiſtrates, Paſtors. Of the Duty of Parents to Children, &c. Of Children's Duty unto Parents, &c.

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Sect. 1. THE first of those nearer sorts of relations is that of a *Parent*; and here it will be necessary to consider the several sorts of parents, according to which the duty to them is to be measured. Those are these three, the *civil*, the *spiritual*, the *natural*. *Duty to parents.*

2. THE civil parent is he, whom GOD hath established the supreme magistrate, who by a just right possesses the throne in a nation. This is the common father of all those that are under his authority. *Duties to the supreme magistrate.*

THE duty we owe to this parent, is first, honour and reverence, looking on him as upon one, on whom God hath stamped much of his own power and authority; and therefore paying him all honour and esteem, never daring, upon any pretence whatsoever, to *speak evil of the ruler of our people*. Acts xxiii. 5. *Honour.*

3. SECONDLY, paying tribute; this is expressly commanded by the Apostle, *Rom.* xiii. 6. *Pay ye tribute also; for they are God's ministers attending continually upon this very thing.* God has set them apart as ministers for the common good of the people; and therefore it is all justice they should be maintained and supported by them. And indeed, when it is considered what are the cares and troubles of that high calling, how many thorns are platted in every crown, we have very little reason to envy them these dues; and it may truly be said, there's none of their poor labouring subjects that earn their living so hardly. *Tribute.*

4. THIRDLY, we are to pray for them; this is also expressly commanded by the Apostle, 1 *Tim.* ii. 2. to be done for *kings, and for all that are in authority*. The businesses of that calling are so weighty, the dangers and hazards of it so great, that they, of all others, need prayers for God's direction, assistance and blessing; and the prayers that are thus poured out for them, will return in our own bosoms: For the blessings they receive from God tend to the good of the people, to their *living a quiet and peaceable life*, as it is in the close of the verse forementioned. *Prayers for them.*

5. FOURTHLY, we are to pay them obedience. This is likewise strictly charged by *Obedience.*

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the Apoſtle, 1 *Pet.* ii. 13. *Submit yourſelves to every ordinance of man for the Lord's ſake, whether it be to the king as ſupreme, or unto governors, as unto thoſe that are ſent by him.* We owe ſuch an obedience to the ſupreme power, that whoever is authoriſed by him we are to ſubmit to; and St. *Paul* likewiſe is moſt full to this purpoſe, *Rom.* xiii. 1. *Let every ſoul be ſubject to the higher powers.* And again, ver. 2. *Whoſoever reſiſteth the power, reſiſteth the ordinance of God.* And it is obſervable that theſe precepts were given at a time, when thoſe powers were heathens and cruel perſecutors of chriſtianity, to ſhew us that no pretence of the wickedneſs of our rulers can free us of this duty. An obedience we muſt pay, either active or paſſive; the active in the caſe of all lawful commands; that is, whenever the magiſtrate commands ſomething, which is not contrary to ſome command of God, we are then bound to act according to that command of the magiſtrate, to do the things he requires. But when he enjoins any thing contrary to what God hath commanded, we are not then to pay him this active obedience; we may, nay, we muſt refuſe thus to act (yet here we muſt be very well aſſured, that the thing is ſo contrary, and not pretend conſcience for a cloak of ſtubbornneſs); we are in that caſe *to obey God rather than man.* But even this is a ſeaſon for the paſſive obedience, we muſt patiently ſuffer what he inflicts on us for ſuch refuſal, and not, to ſecure ourſelves, riſe up againſt him. *For who can ſtretch forth his hand againſt the Lord's anointed, and be guiltleſs?* ſays *David* to *Abiſhai*, 1 Sam. xxvi. 9. And that at a time when *David* was under a great perſecution from *Saul*, nay, had alſo the aſſurance of the kingdom after him; and St. *Paul*'s ſentence in this caſe is moſt heavy, *Rom.* xiii. 2. *they that reſiſt ſhall receive to themſelves damnation.* Here is very ſmall encouragement to any to riſe up againſt the lawful magiſtrate, for though they ſhould ſo far proſper here, as to ſecure themſelves from him by this means, yet there is a King of kings, from whom no power can ſhelter them; and this damnation in the cloſe, will prove a ſad prize of their victories. What is, on the other ſide, the duty of the magiſtrate to the people, will be in vain to mention here, none of that rank being like to read this treatiſe; and it being very uſeleſs for the people to enquire what is the duty of

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their Supreme, wherein the moſt are already much better read, than in their own: It may ſuffice them to know that whatſoever his duty is, or however performed, he is accountable to none but God; and no failing of his part can warrant them to fail of theirs.

Duties to our paſtors.

6. THE ſecond ſort of parents are the *Spiritual*; that is, the miniſters of the word, whether ſuch as be governors in the church, or others under them, who are to perform the ſame offices to our ſouls, that our natural parents do to our bodies; thus St. *Paul* tells the *Corinthians*, that in *Chriſt Jeſus he had begotten them through the Goſpel*, 2 Cor. iv. 15. and the *Galatians*, chap. iv. 19. that he *travails in birth of them, till Chriſt be formed in them.* And again, 1 Cor. iii. 2. *He had fed them with milk*, that is, ſuch doctrines, as were agreeable to that infant ſtate of Chriſtianity they were then in; but he had *ſtronger meat for them at full age*, Heb. v. 14. All theſe are the offices of a parent, and therefore they that perform them to us, may well be accounted as ſuch.

Love.

7. OUR duty to theſe, is firſt to love them, to bear them that kindneſs which belongs to thoſe who do us the greateſt benefit. This is required by St. *Paul*, 1 Theſſ. v. 12, 13. *I beſeech you, brethren, mark them which labour among you, and are over you in the Lord, and admoniſh you, and eſteem them very highly in love for their work ſake.* The work is ſuch as ought in all reaſon to procure them love, it being of the higheſt advantage to us.

Eſteem.

8. SECONDLY, it is our duty to value and eſteem them, as we ſee in the text now mentioned; and ſurely this is moſt reaſonable, if we conſider either the nature of their work, or who it is that employs them. The nature of their work is of all other the moſt excellent. We uſe to value other profeſſions proportionably to the dignity and worth of the things they deal in. Now ſurely there is no merchandize of equal worth with the ſoul; and this is their traffick, reſcuing precious ſouls from perdition; and, if we conſider further, who it is that employs them, it yet adds to the reverence due to them: They are *ambaſſadors for Chriſt*, 2 Cor. v. 20. and ambaſſadors are by the laws of all nations to be uſed with a reſpect anſwerable to the quality of thoſe that ſend them. Therefore Chriſt tells his

diſciples, when he ſends them out to preach, *He that deſpiſeth you, deſpiſeth me, and he that deſpiſeth me, deſpiſeth him that ſent me*, Luke x. 26. It ſeems there is more depends on the deſpiſing of miniſters, than men ordinarily conſider; it is the deſpiſing of God and Chriſt both. Let thoſe think of this, who make it their paſtime and ſport to affront and deride this calling: And let thoſe alſo, who dare preſume to exerciſe the offices of it, without being lawfully called to it, which is a moſt high preſumption; it is as if a man of his own head ſhould go as an ambaſſador from his prince. The Apoſtle ſays of the prieſts of the law, which yet are inferior to thoſe of the goſpel, *That no man taketh this honour unto himſelf, but he which was called of God*, Heb. v. 4. How ſhall then any man dare to aſſume this greater honour to himſelf, that is not called to it? neither will it ſuffice to ſay they have the inward call of the Spirit; for ſince God hath eſtabliſhed an order in the church, for the admitting men to this office, they that ſhall take it upon them without that authority, reſiſt that ordinance, and are but of the number of thoſe thieves and robbers, as our Saviour ſpeaks, *John* x. *which come not in by the door*. Beſides, the ſad experience of theſe times ſhews, that many who pretend moſt to this inward call of the Spirit, are called by ſome other ſpirit than that of God, the doctrines they vent being uſually directly contrary to that word of his, on which all true doctrines muſt be founded. Such are to be looked on as thoſe ſeducers, thoſe falſe prophets, whereof we are ſo warned in the epiſtles of the Apoſtles: And whoſoever countenances them, or follows them, partakes with them in their guilt. It is recorded of *Jeroboam*, as a crying ſin, that he made of the meaneſt of the people prieſts; that is, ſuch as had by God's inſtitution no right to it: And whoever hearkens to theſe uncalled preachers, runs into that very ſin; for without the encouragement of being followed, they would not long continue in the courſe; and therefore they that give them that encouragement, hath much to anſwer for, and are certainly guilty of the ſin of deſpiſing their true paſtors, when they ſhall thus ſet up theſe falſe Apoſtles againſt them. This is a guilt this age is too much concerned in: God in his mercy ſo timely convince us of it, as may put a ſtop to that confuſion and impiety, which breaks in ſo faſt upon us by it.

9. THIRDLY,

9. THIRDLY, We owe to them maintenance. But of this I have ſpoken already in the firſt part of this book, and ſhall not here repeat. *Maintenance.*

FOURTHLY, We owe them obedience: *Obey them*, ſaith the Apoſtle, *that have the rule over you, and ſubmit yourſelves, for they watch for your ſouls*, Heb. xiii. 17. This obedience is to be paid them in ſpiritual things; that is, whatſoever they, out of God's word, ſhall declare to us to be God's commands; theſe we are diligently to obey, remembering that it is not they but God requires it, according to that of Chriſt, *He that heareth you, heareth me*, Luke x. 16. And this, whether it be delivered by the way of publick preaching, or private exhortation; for in both, ſo long as they keep them to the rule, which is God's word, they are the *Meſſengers of the Lord of Hoſts*, Mal. ii. 7. This obedience the Apoſtle enforceth from a double motive, one taken from their miniſtry, another from themſelves. *They watch*, ſays he, *for your ſouls, as they that muſt give an account, that they may do it with joy, and not with grief.* The people are by their obedience to enable their paſtors to give a comfortable account of their ſouls; and it is a moſt unkind return of all their care and labours to be put to grief for the ill ſucceſs of them. But then, in the ſecond place, it is their own concernment alſo; they may put their miniſters to the diſcomfit of ſeeing all their pains caſt away, but themſelves are like to get little by it, that (ſays the Apoſtle, *Heb.* xiii. 17.) will be *unprofitable for you*; it is yourſelves that will finally prove the loſers by it, you loſe all thoſe glorious rewards which are here offered as the crown of this obedience; you get nothing but an addition to your ſin and puniſhment: For as our Saviour tells the *Phariſees, If he had not come and ſpoken to them, they had not had ſin*, John xv. 24. that is, in compariſon with what they then had; ſo certainly they that never had the goſpel preached to them, are much more innocent than they that have heard and reſiſted it. And for the puniſhment, what Chriſt told thoſe to whom he had preached, *That it ſhould be more tolerable for* Tyre *and* Sidon, which were heathen cities, *than for them*, the ſame undoubtedly we may conclude for ourſelves. *Obedience.*

Prayers for them.

10. LASTLY, We are to pray for them: This St. *Paul* every where requires of his ſpiritual children; thus *Epheſ.* vi. 18, 19. having commanded prayer for all ſaints, he adds, *And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the myſtery of the goſpel*; and ſo again, *Col.* iv. 3. And this remains ſtill a duty to theſe ſpiritual fathers, to pray for ſuch aſſiſtances of God's Spirit to them, as may enable them rightly to diſcharge that holy calling. I ſhall omit to ſet down here what is the duty of miniſters to the people, upon the ſame conſideration on which I forbear to mention the duty of magiſtrates.

Duties to our natural parents.

11. THE third ſort of parent is the *natural, the fathers of our fleſh*, as the Apoſtle calls them, *Heb.* xii. 9. And to theſe we owe ſeveral duties; as, firſt, we owe them

Reverence.

reverence and reſpect; we muſt behave ourſelves towards them with all humility and obſervance, and muſt not, upon any pretence of infirmity in them, deſpiſe or contemn them, either in outward behaviour, or ſo much as inwardly in our hearts. If indeed they have infirmities, it muſt be our buſineſs to cover and conceal them; like *Shem* and *Japhet*, who, while curſed *Cham* publiſhed and *diſcloſed the nakedneſs of their father, covered it*, Gen. ix. 25. and that in ſuch a manner too, as even themſelves might not behold it. We are, as much as may be, to keep ourſelves from looking on thoſe nakedneſſes of our parents, which may tempt us to think irreverently of them. This is very contrary to the practice of too many children, who do not only publiſh and deride the infirmities of their parents, but pretend they have thoſe infirmities they have not; there is ordinarily ſuch a pride and headineſs in youth, that they cannot abide to ſubmit to the counſels and directions of their elders, and therefore to ſhake them off, are willing to have them paſs for the effects of dotage, when they are indeed the fruits of ſobriety and experience. To ſuch the exhortation of *Solomon* is very neceſſary, *Prov.* xxiii. 22. *Hearken unto thy father that begat thee, and deſpiſe not thy mother when ſhe is old.* A multitude of texts more there are in that book to this purpoſe, which ſhews that the wiſeſt of men thought it neceſſary for children to attend to the counſels of their parents.

rents. But the youth of our age ſet up for wiſdom the quite contrary way, and think they then become wits, when they are advanced to the deſpiſing the counſel, yea, mocking the perſons of their parents. Let ſuch, if they will not practiſe the exhortations, yet remember the threatening of the wiſe man, *Prov.* xxx. 17. *The eye that mocketh at his father, and deſpiſeth to obey his mother, the ravens of the valley ſhall pick it out, and the young eagles ſhall eat it.*

12. A SECOND duty we owe to them is *love*; we are to bear them a real kindneſs, such as may make us heartily deſirous of all manner of good to them, and abhor to do any thing that may grieve and diſquiet them. This will appear but common gratitude when it is remembered what our parents have done for us, how they were not only the inſtruments of firſt bringing us into the world, but alſo of ſuſtaining and ſupporting us after. And certainly they that rightly weigh the cares and fears that go to the bringing up of a child, will judge the love of that child to be but a moderate return for them. This love is to be expreſſed ſeveral ways; firſt, in all kindneſs of behaviour, carrying ourſelves not only with an awe and reſpect, but with kindneſs and affection, and therefore moſt gladly and readily doing thoſe things which may bring joy and comfort to them, and carefully avoiding whatever may grieve and afflict them. Secondly, this love is to be expreſſed in praying for them. The debt a child owes to a parent is ſo great, that he can never hope himſelf to diſcharge it; he is therefore to call in God's aid, to beg of him that he will reward all the good his parents have done for him, by multiplying his bleſſings upon them. What ſhall we then ſay to thoſe children, that inſtead of calling to heaven for bleſſings on their parents, ranſack hell for curſes on them, and pour out the blackeſt execrations againſt them? This is a thing ſo horrid, that one would think there needed no perſuaſion againſt it, becauſe none could be ſo vile as to fall into it; but we ſee God himſelf, who beſt knows men's hearts, ſaw it poſſible; and therefore laid the heavieſt puniſhment upon it, *He that curſeth his father or his mother, let him die the death*, Exodus xxi. 17. And alas! our daily experience tells us, it is not only poſſible, but common, even this of uttering curſes. But it is to be

Love.

feared there is another yet more common, that is, the wishing curses, though fear or shame keep them from speaking out. How many children are there, that either through impatience of the government, or greediness of the possessions of their parents, have wished their deaths? But whosoever doth so, let him remember, that how slily and fairly soever he may carry it before men, there is one that sees those secretest wishes of his heart, and in his sight he assuredly passes for this heinous offender, a curser of his parents. And then let it be considered, that God hath as well the power of punishing, as of seeing; and therefore since he hath pronounced death to be the reward of that sin, it is not unreasonable to expect he may himself inflict it, that they, who watch for the death of their parents, may untimely meet with their own. The fifth commandment promiseth long life as the reward of honouring the parent, to which it is very agreeable that untimely death be the punishment of the contrary; and sure there is nothing more highly contrary to that duty than this we are now speaking of, the cursing our parents.

Obedience.

13. THE third duty we owe to them is obedience: This is not only contained in the fifth commandment, but expressly enjoined in other places of scripture, *Ephes.* vi. 1. *Children obey your parents in the Lord, for this is right*; and again, *Col.* iii. 20. *Children obey your parents in all things, for this is well pleasing unto the Lord.* We owe them an obedience in all things, unless where their commands are contrary to the commands of God; for in that case our duty to God must be preferred; and therefore though a parent shall be so wicked, as to require his child to steal, to lie, or to do any unlawful thing, the child then offends not against his duty, though he disobey that command; nay, he must disobey, or else he offends against a higher duty, even that he owes to God, his heavenly Father. Yet when it is thus necessary to refuse obedience, he should take care to do it in such a modest and respectful manner, that it may appear it is conscience only, and not stubbornness moves him to it. But in case of all lawful commands, that is, when the thing commanded is either good, or not evil, when it hath nothing in it contrary to our duty to God, there the child is bound to obey, be the command in a weightier or lighter matter.

matter. How little this duty is regarded, is too manifeſt every where in the world, where parents generally have their children no longer under command than they are under the rod; when they are once grown up, they think themſelves free from all obedience to them; or if ſome do continue to pay it, yet let the motive of it be examined, and it will in too many be found only worldly prudence; they fear to diſpleaſe their parents, leſt they ſhould ſhorten their hand towards them, and ſo they ſhall loſe ſomewhat by it: But how few are they that obey purely upon conſcience of duty? This ſin of diſobedience to parents was by the law of *Moſes* puniſhable with death, as you may read *Deut.* xxi. 18. But if parents now-a-days ſhould proceed ſo with their children, many might ſoon make themſelves childleſs.

Eſpecially in their marriage.

14. BUT of all the acts of diſobedience, that of marrying againſt the conſent of the parent is one of the higheſt. Children are ſo much the goods, the poſſeſſions of their parents, that they cannot, without a kind of theft, give away themſelves without the allowance of thoſe that have the right in them; and therefore we ſee under the law the maid *that had made any vow, was not ſuffered to perform it, without the conſent of the parent*, Numb. xxx. 5. The right of the parent was thought of force enough to cancel and make void the obligation even of a vow, and therefore ſurely it ought to be ſo much conſidered by us, as to keep us from making any ſuch, whereby that right is infringed.

Miniſtring to their wants.

15. A FOURTH duty to the parent is to aſſiſt and miniſter to them in all their wants, of what kind ſoever, whether weakneſs and ſickneſs of body, decayedneſs of underſtanding, or poverty and lowneſs in eſtate: in all theſe the child is bound, according to his ability, to relieve and aſſiſt them. For the two former, weakneſs of the body, and infirmity of mind, none can doubt of the duty, when they remember how every child did, in its infancy, receive the very ſame benefit from the parents; the child had then no ſtrength to ſupport, no underſtanding to guide itſelf; the care of the parents was fain to ſupply both theſe to it; and therefore in common gratitude, whenever either of theſe become the parent's caſe, as ſometimes by great age, or ſome accident, both

do, the child is to perform the ſame offices back again to them. As for that of relieving their poverty, there is the very ſame obligation to that with the former, it being but juſt to ſuſtain thy parent, who has formerly ſuſtained thee. But beſides this, Chriſt himſelf teaches us, that this is contained within the precept of honouring their parents; for when, *Mark* vii. 13. he accuſes the *Phariſees of rejecting the commandment of God, to cleave to their own traditions*, he inſtances in this particular concerning the relieving of parents; whereby it is manifeſt that this is a part of that duty, which is enjoined in the fifth commandment, as you may ſee at large in the text; and ſuch a duty it is, that no pretence can abſolve, or acquit us of it. How then ſhall thoſe anſwer it, that deny relief to their poor parents; that cannot part with their own exceſſes and ſuperfluities, which are indeed their ſins, to ſatisfy the neceſſities of thoſe to whom they owe their being? Nay, ſome there are yet worſe, who out of pride, ſcorn to own their parents in their poverty: thus it often happens, when the child is advanced to dignity or wealth, they think it a diſparagement to them to look on their parents, that remain in a low condition; it being the betraying, as they think, to the world, the meanneſs of their birth; and ſo the poor parent fares the worſe for the proſperity of his child. This is ſuch a pride and unnaturalneſs together, as will ſurely find a ſharp vengeance from God; for if *Solomon* obſerves of pride alone, that it is the *forerunner of deſtruction*, Prov. xvi. 18. we may much rather conclude ſo of it, when it is thus accompanied.

Duty to be paid even to the worſt of parents.

16. To this that hath been ſaid of the duty of children to their parents, I ſhall add only this, That no unkindneſs, no fault of the parent, can acquit the child of this duty: But as St. *Peter* tells ſervants, 1. *Pet.* ii. 18. that they *muſt be ſubject not only to the good and gentle maſters, but alſo to the froward*; ſo certainly it belongs to children to perform duty, not only to the kind and virtuous, but even to the harſheſt and wickedeſt parent. For though the gratitude due to a kind parent, be a very forcible motive to make the child pay his duty, yet that is not the only nor chiefeſt ground of it; that is laid in the command of God, who requires us thus to honour our parents; and therefore though we ſhould ſuppoſe

poſe a parent ſo unnatural, as never to have done any thing to oblige the child, (which can hardly be imagined) yet ſtill the command of God continues in force, and we are in conſcience of that, to perform that duty to our parents, though none of the other ties of gratitude ſhould lie on us.

Duty of parents to their children.

But as this is due from the child to the parent; ſo, on the other ſide, there are other things alſo due from the parent to the child, and that throughout the ſeveral ſtates and ages of it.

To nouriſh them.

17. FIRST, there is the care of nouriſhing and ſuſtaining it; which begins from the very birth, and continues a duty from the parent, till the child is able to perform it to himſelf; this is a duty which nature teaches: even the ſavage beaſts have a great care and tenderneſs in nouriſhing their young, and therefore may ſerve to reproach and condemn all parents, who ſhall be ſo unnatural as to neglect this. I ſhall not here enter into the queſtion, *Whether the mother is obliged to give the child its firſt nouriſhment, by giving it ſuck herſelf*, becauſe there being many circumſtances which may alter it, and make it not only lawful, but beſt not to do it: All I ſhall ſay is, That where no impediment of ſickneſs, weakneſs, or the like does happen, it is ſurely beſt for the mother herſelf to perform this office, there being many advantages to the child by it, which a good mother ought ſo far to conſider, as not to ſell them to her own ſloth or niceneſs, or any ſuch unworthy motive; for where ſuch only are the grounds of forbearing it, they will never be able to juſtify the omiſſion, they being themſelves unjuſtifiable.

Bring them to baptiſm.

BUT beſides this firſt care, which belongs to the body of the child, there is another which ſhould begin near as early, which belongs to their ſouls; and that is, the bringing them to the ſacrament of baptiſm, thereby to procure them an early right to all thoſe precious advantages which that ſacrament conveys to them. This is a duty that parents ought not to delay; it being moſt reaſonable, that they who have been inſtruments to convey the ſtain and pollution of ſin to the poor infant, ſhould be very earneſt and induſtrious to have it waſhed off as ſoon as may be: Beſides, the life of ſo tender a creature is but

a blaſt, and many times gone in a moment; and though we are not to deſpair of God's mercy to thoſe poor children who die without baptiſm, yet ſurely thoſe parents commit a great fault, by whoſe neglect it is that they want it.

Educate them.

18. SECONDLY, The parent muſt provide for the education of the child; they muſt, as *Solomon* ſpeaks, *Prov.* xxii. 6. *Train up a child in the way he ſhould go.* As ſoon, therefore, as children come to the uſe of reaſon, they are to be inſtructed; and that, firſt, in thoſe things which concern their eternal well-being; they are by little and little to be taught all thoſe things which God hath commanded them as their duty to perform; as alſo what glorious rewards he hath provided for them, if they do it; and what grievous and eternal puniſhments, if they do it not. Theſe things ought, as early as is poſſible, to be inſtilled into the minds of children, which (like new veſſels) do uſually keep the ſavour of that which is firſt put into them; and therefore it nearly concerns all parents to look they be at firſt thus ſeaſoned with virtue and religion. It is ſure, if this be neglected, there is one ready at hand to fill them with the contrary; the devil will be diligent enough to inſtil into them all wickedneſs and vice, even from their cradles; and there being alſo in all our natures ſo much the greater aptneſs to evil than to good, there is need of great care and watchfulneſs to prevent thoſe endeavours of that enemy of ſouls, which can no way be, but by poſſeſſing them at firſt with good things, breeding in them a love to virtue, and an hatred of vice; that ſo, when the temptations come, they may be armed againſt them. This ſurely is, above all things, the duty of parents to look after, and the neglect of it is an horrible cruelty: We juſtly look upon thoſe parents as moſt unnatural wretches, that take away the life of their child; but, alas! that is mercy and tenderneſs, compared to this of neglecting his education, for by that he ruins his ſoul, makes him miſerable eternally: And, God knows, multitudes of ſuch cruel parents there are in the world, that thus give up their children to be poſſeſſed by the devil, for want of an early acquainting them with the ways of God: Nay, indeed, how few there are, that do conſcionably perform this duty, is too apparent by the ſtrange rudeneſs and ignorance that is generally

among

among youth; the children of those, who call themselves christians, being frequently as ignorant of God and Christ as the meerest heathens. But whoever they are that thus neglect this great duty, let them know that it is not only a fearful misery they bring upon their poor children, but also a horrible guilt upon themselves: For, as God says to the careless watchman, *Ezek.* iii. 18. *that if any soul perish*, by his negligence, *that soul shall be required at his hands*; so surely will it fare with all parents, who have this office of watchmen entrusted to them by God over their own children. A second part of education is the bringing them up to some employment, busying them in some honest exercise whereby they may avoid that great snare of the devil, idleness, and also be taught some useful art or trade, whereby, when they come to age, they may become profitable to the commonwealth, and able to get an honest living to themselves.

Means towards the education of children.

19. To this great duty of educating of children there is required as means, first, encouragement; secondly, correction. Encouragement is first to be tried; we should endeavour to make children in love with duty, by offering them rewards and invitations; and whenever they do well, take notice of it, and encourage them to go on. It is an ill course some parents hold, who think they must never appear to their children, but with a face of sourness and austerity; this seems to be that which St. *Paul* forewarns parents of, when he bids *fathers* not to *provoke their children to wrath*, Col. iii. 21. To be as harsh and unkind to them, when they do well, as if they do ill, is the way to provoke them; and then the Apostle tells us, in the same verse, what will be the issue of it. They will be *discouraged*, they will have no heart to go on in any good course, when the parent affords them no countenance. The second means is correction, and this becomes seasonable, when the former will do no good; when all fair means, persuasions, and encouragements prevail not, then there is a necessity of using sharper; and let that be tried first in words; I mean not by railing and foul language, but in sober, yet sharp reproof; but if that fail too, then proceed to blows: and in this case, as *Solomon* says, *He that spareth the rod hateth his son*, Prov. xiii. 24. It

is a cruel fondneſs, that, to ſpare a few ſtripes at preſent, will adventure him to thoſe ſad miſchiefs which commonly befall the child that is left to himſelf. But then this correction muſt be given in ſuch a manner as may be likely to do good; to which purpoſe it muſt firſt be given timely, the child muſt not be ſuffered to run on in any ill, till it hath got an habit and ſtubbornneſs too. This is a great error in many parents, they will let their children alone for divers years to do what they liſt, permit them to lie, to ſteal, without ever ſo much as rebuking them; nay, perhaps, pleaſe themſelves to ſee the witty ſhifts of the child, and think it matters not what they do while they are little: But, alas! all that while the vice gets root, and that many times ſo deep an one, that all they can do afterwards, whether by words or blows, can never pluck it up. Secondly, correction muſt be moderate, not exceeding the quality of the fault, nor the tenderneſs of the child. Thirdly, it muſt not be given in rage, if it be, it will not only be in danger of being immoderate, but it will loſe its effects upon the child, who will think he is corrected, not becauſe he hath done a fault, but becauſe his parent is angry, and ſo will rather blame the parent than himſelf; whereas, on the contrary, care ſhould be taken to make the child as ſenſible of the fault, as of the ſmart, without which he will never be thoroughly amended.

The parent to watch over their ſouls even when they are grown up.

20. THIRDLY, After children are grown up, and are paſt the age of education, there are yet other offices for the parent to perform to them. The parent is ſtill to watch over them in reſpect of their ſouls, to obſerve how they practiſe thoſe precepts which were given them in their education, and accordingly to exhort, encourage, or reprove as they find occaſion.

To provide for their ſubſiſtence.

21. So alſo for their outward eſtate, they are to put them in ſome courſe of living in the world. If God hath bleſt the parent with wealth, according to what he hath, he muſt diſtribute to his children, remembering that, ſince he was the inſtrument of bringing them into the world, he is, according to his ability, to provide for their comfortable living in it: they are therefore to be looked on as very unnatural parents, who, ſo they may

may have enough to ſpend in their own riots and exceſs, care not what becomes of their children, never think of providing for them. Another fault is uſual among parents in this buſineſs, they defer all the proviſions for them, till themſelves be dead, heap up, perhaps, great matters for them againſt that time, but in the mean time afford them not ſuch a competency, as may enable them to live in the world. There are ſeveral miſchiefs come from this: Firſt, it leſſens the child's affection to his parent, nay, ſometimes it proceeds ſo far as to make him wiſh his death; which though it be ſuch a fault, as no temptation can excuſe in a child, yet it is alſo a great fault in a parent to give that temptation. Secondly, it puts the child upon ſhifts and tricks, many times diſhoneſt ones, to ſupply his neceſſities: this is, I doubt not, a common effect of it: the hardneſs of parents has often put men upon very unlawful courſes, which, when they are once acquainted with, perhaps they never leave, though the firſt occaſion ceaſe; and therefore parents ought to beware how they run them upon thoſe hazards. Beſides, the parent loſes that contentment which he might have, in ſeeing his children live proſperouſly and comfortably, which none but an errant earth-worm would exchange for the vain imaginary pleaſure of having money in his cheſt. But in this buſineſs of providing for children there is yet another thing to be heeded, and that is, that the parent get that wealth honeſtly, which he makes that portion; elſe it is very far from being a proviſion: There is ſuch a curſe goes along with an ill-gotten eſtate, that he that leaves ſuch an one to his child, does but cheat and deceive him, makes him believe he hath left him wealth, but has withal put ſuch a canker in the bowels of it, that is ſure to eat it out. This is ſo common an obſervation, that I need ſay nothing to confirm the truth of it; would to God it were as generally laid to heart, as it ſeems to be generally taken notice of: then ſurely parents would not account it a reaſonable motive to unjuſt dealing, that they may thereby provide for their children; for this is not a way of providing for them, nay, it is the way to ſpoil them of whatever they have lawfully gathered for them; the leaſt mite of unlawful gain being of the nature of leaven, which ſours the whole lump, bringing down curſes upon all a man poſſeſſeth. Let all parents therefore ſatisfy themſelves

with

with such provisions for their children, as God shall enable them honestly to make, assuring themselves, how little soever it be, it is a better portion than the greatest wealth unjustly gotten, according to that of *Solomon*, Prov. xvi. 8. *Better is a little with righteousness, than great revenues without right.*

To give them good example.

22. A FOURTH thing the parent owes to the child is good example; he is not only to set him rules of virtue and godliness, but he must himself give a pattern in his own practice; we see the force of example is infinitely beyond that of precept, especially where the person is one to whom we bear a reverence, or with whom we have a continual conversation; both which usually meet in a parent. It is therefore a most necessary care in all parents to behave themselves so before their children, that their example may be a means of winning them to virtue. But, alas! this age affords little of this care; nay, so far is it from it, that there are none more frequently the instruments of corrupting children than their own parents. And, indeed, how can it be otherwise? while men give themselves liberty to all wickedness, it is not to be hoped, but that the children, which observe it, will imitate it. The child, that sees his father drunk, will surely think he may be so too, as well as his father. So he that hears him swear will do the like; and so for all other vices: And if any parent, that is thus wicked himself, should happen to have so much more care of his child's soul than his own, as to forbid him the things which himself practises, or correct him for the doing them, it is certain the child will account this as great injustice in his father to punish him for that which himself freely does; and so he is never likely to be wrought upon by it. This consideration lays a most strict tie upon all parents to live christianly; for otherwise they do not only hazard their own souls, but those of their children also, and, as it were, purchase an estate of inheritance in hell.

To bless them.

23. A FIFTH duty of parents is blessing their children: The way of doing that is double, first, by their prayers; they are by daily and earnest prayers to commend them to God's protection and blessing, both for their spiritual and temporal estate; and secondly, by their piety, they

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are to be such persons themselves, as that a blessing may descend from them upon their posterity. This is often promised in scripture to godly men, that their *seed shall be blessed*. Thus in the second commandment God promises *to shew mercy to the thousandth generations of them that love him, and keep his commandments*. And it is very observable in the *Jews*, that though they were a stiff-necked generation, and had grievously provoked God, yet the godliness of their forefathers, *Abraham*, *Isaac* and *Jacob*, did many times move God to save them from destruction: On the other side, we see that even good men have fared worse for the iniquities of their fathers; thus, when *Josiah* had destroyed idolatry, restored God's service, and done good beyond all the kings that were before him, yet there was an old arrear of *Manasseh* his grandfather, which all this piety of his would not blot out, but he resolves to cast *Judah also out of his sight*, as you may read at large, 2 *Kings* xxiii. If therefore parents have any bowels, any kindness towards their children, any real desire of their prosperity, let them take care, by their own godly life, to entail a blessing upon them.

To give no unreasonable commands.

24. SIXTHLY, Parents must take heed that they use their power over their children with equity and moderation, not to oppress them with unreasonable commands, only to exercise their own authority; but in all things of weight to consider the real good of their children, and to press them to nothing which may not consist with that. This is a rule whereof parents may often have in use, but in none greater, than in the business of marrying their children, wherein many, that otherwise are good parents, have been to blame, when out of an eagerness of bestowing them wealthily, they force them to marry utterly against their own inclinations, which is a great tyranny; and that which frequently betrays them to a multitude of mischiefs, such as all the wealth in the world cannot repair. There are two things which parents ought especially to consider in the matching their children; the first, how they may live christianly; and to that purpose to chuse a virtuous and pious person to link with them; the second is, how they may live chearfully and comfortably in this world; and to that end, though a competency of estate may be necessary to be regarded,

regarded, yet ſurely abundance is no way requiſite, and therefore that ſhould not be too vehemently ſought after: that which much more tends to the happineſs of that ſtate, is the mutual kindneſs and liking of the parties, without which marriage is of all other the moſt uncomfortable condition; and therefore no parent ought to thruſt a child into it. I have now done with the firſt ſort of relation, that of a parent.

SUNDAY XV.

Of Duty to our Brethren and Relations, Huſband, Wife, Friends, Maſters, Servants.

Duties to Brethren.

Sect. 1. THE ſecond ſort of relation is that of a *brother*. Now brotherhood may be twofold, either natural or ſpiritual; the natural may in the largeſt extent contain under it all mankind, all that partake of the ſame nature; but I ſhall not conſider it ſo in this place, having already mentioned thoſe general duties which belong to all as ſuch: I now ſpeak of that natural brotherhood, that is between thoſe that are the children of the ſame immediate parents; and the duty of theſe is to have united hearts and affections: This nature points out to them, they partaking in a more eſpecial manner of each other's ſubſtance, and therefore ought to have the greateſt tenderneſs and kindneſs to each other: Thus we ſee *Abraham* makes it an argument why there ſhould be *no contention between him and* Lot, *becauſe they were brethren*, Gen. xiii. 8. And though by brethren there is meant only couſins, yet that helps the more ſtrongly to conclude, that this nearer relation is in reaſon to be a greater bar to ſtrife; as alſo that this kindneſs is in ſome degree to be extended to all that have any nearneſs of blood to us.

Natural.

The neceſſity of love amongſt brethren.

2. THIS kindneſs and love between brethren and ſiſters ought to be very firmly grounded in their hearts: If it be not, they will be of all others in moſt danger of diſagreeing: For the continual converſation that is among them, whilſt they are at home in the

the father's houſe, will be apt to miniſter ſome occaſion of jar. Beſides the equality that is among them, in reſpect of birth, often makes them inclinable to envy each other, when one is in any reſpect advanced above the other. Thus we ſee *Joſeph*'s brethren envied him, becauſe he had moſt of his father's love; and *Rachael* envied her ſiſter *Leah*, becauſe ſhe was fruitful: Therefore, for the preventing of ſuch temptations, let all, who have brethren and ſiſters, poſſeſs their minds with a great and real kindneſs to them, look on them as parts of themſelves, and then they will never think fit either to quarrel with them, or to envy them any advantage, any more than one part of the body does another of the ſame body; but will ſtrive to advance and help forward the good of each other.

Spiritual brotherhood.

3. THE ſecond kind of brotherhood is ſpiritual; that contains all thoſe who profeſs the ſame faith with us. The church in our baptiſm becomes a mother to each baptized perſon; and then ſurely they, that have the relation of children to her, muſt have alſo the relation of brethren to each other. And to this ſort of brethren alſo we owe a great deal of tenderneſs and affection; the ſpiritual bond of religion ſhould, of all others, the moſt cloſely unite our hearts. This is the brotherhood which St. *Peter* exhorts us to love, 1 *Pet.* ii. 17. And to it we are in an eſpecial manner bound to do all good offices: *Do good*, ſaith the Apoſtle, *to all, but eſpecially unto them who are of the houſhold of faith*, Gal. vi. 10. Our compaſſions are to be moſt melting towards them of all others, in all their needs: Chriſt tells us, that *whoſoever gives but a cup of cold water to any in the name of a diſciple, ſhall not loſe his reward*, Matt. x. 42. From whence we may aſſure ourſelves, that this peculiar love to chriſtians, as chriſtians, is very acceptable in his ſight.

Our duty to hold communion with theſe brethren.

4. SEVERAL duties there are required of us to theſe brethren; one principal is, the holding communion with them, and that, firſt, in doctrine. We are conſtantly to continue in the belief and profeſſion of all thoſe neceſſary truths, by which we may be marked out as followers and diſciples of Chriſt. This is that faith, which St. *Jude* ſpeaks of, *which was once delivered to the ſaints*, Jude iii. by keeping whereof we continue

continue ſtill united to this ſpiritual brotherhood, in reſpect of profeſſion, which we muſt conſtantly do, what ſtorms and perſecutions ſoever attend it, according to the exhortation of the Apoſtle, *Heb.* x. 23. *Let us hold faſt the profeſſion of our faith without wavering.* Secondly, we are alſo, as opportunity ſerves, to communicate with them in all holy offices; we muſt be diligent in frequenting the aſſemblies of the ſaints, which is, as it were, the badge of our profeſſion; and therefore, he that willingly withdraws himſelf from theſe, gives ground to ſuſpect he will be apt to renounce the other alſo. But theſe parts of communion we find ſtrictly maintained by the firſt chriſtians, *Acts* ii. 42. *They continued ſteadfaſtly in the Apoſtles doctrine and fellowſhip, and in breaking of bread, and in prayers.* They continued, and that ſteadfaſtly, they were not frighted from it by any perſecutions, though that were a time wherein they were tried with the ſharpeſt ſufferings; which may teach us, that it is not the danger that attends this duty can acquit us of it.

To bear with their infirmities.

5. SECONDLY, We are to bear with the infirmities of our chriſtian brethren, according to the advice of St. *Paul*, Rom. xv. 1. *We that are ſtrong, ought to bear the infirmities of the weak.* If one that holds all neceſſary chriſtian truths, happen yet to be in ſome error, we are not for this, either to forſake his communion, or deſpiſe his perſon. This St. *Paul* teaches us in the caſe of that weak brother, *who by error made a cauſeleſs ſcruple about meats*, Rom. xiv. where he bids the ſtronger chriſtians, that is, thoſe who being better inſtructed, diſcerned him to be in an error, yet to receive him, nevertheleſs, and not to deſpiſe him; as on the other ſide he bids that weak one not to judge the ſtronger. The leſſer differences in opinion muſt be borne with on both ſides, and muſt not in the leaſt abate our brotherly charity towards each other.

To reſtore them after falls.

6. THIRDLY, We are to endeavour the reſtoring of any fallen brother; that is, to bring him to repentance after he hath fallen into any ſin. Thus St. *Paul* commands the *Galatians*, that they ſhould *reſtore him that was overtaken in a fault, conſidering themſelves, leſt they were alſo tempted.* We are not to look on him as a caſt-away,

away, to give him over as utterly desperate, neither are we to triumph over him in respect of our own innocence, like the proud *Pharisee* over the poor *Publican*, Luke xviii. 11. But we are meekly to endeavour his recovery, remembering that our own frailty is such, that we are not secure from the like falls.

To sympathize with them.

7. FOURTHLY, We are to have a sympathy and fellow feeling with these brethren, to be nearly touched with whatsoever befalls them, either as they are considered in society, or in single persons. In society first, and so they make up a church; and that, either the universal, which is made up of all believers throughout the world, or any particular church, which is made up of all the believers in that particular nation; and whatever happens to either of these, either the whole church in general, or any such single part of it, especially that whereof ourselves are members, we are to be much affected and moved with it, to rejoice in all the prosperities, and to mourn and bewail all the breaches and desolations thereof, and daily and earnestly pray, with *David*, Psal. li. 18. *O be favourable and gracious unto Sion, build thou the walls of Jerusalem*; and that especially when we see her in distress and persecution. Whosoever is not thus touched with the condition of the church, is not to be looked on as a living member of it; for, as in the natural body every member is concerned in the prosperity of the whole, so certainly it is here. It was the observation of the *Psalmist*, that God's *servants think upon the stones of Sion, and pity to see her in the dust*, Psal. cii. 14. And surely all his servants are still of the same temper, and cannot look on the ruins and desolations of the church, without the greatest sorrow and lamentations. Secondly, we are to have this fellow-feeling with our brethren, considered as single persons; we are to account ourselves concerned in every particular christian, so as to partake with him in all his occasions either of joy or sorrow. Thus the Apostle exhorts, *Rom.* xii. 15. *Rejoice with them that do rejoice, and weep with them that weep*: And again, 1 *Cor.* xii. 26. under the similitude of the natural body he urges this duty: *Whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.* All these several effects of love we owe to these spiritual brethren.

thren. And this love is that which Chriſt hath made the badge of his diſciples, *John* xiii. 35. *By this ſhall all men know that ye are my diſciples, if ye have love one to another*; ſo that if we mean not to caſt off diſcipleſhip to Chriſt, we muſt not forſake this love of the brethren.

The wife owes to the huſband obedience.

8. THE third relation is that between huſband and wife: This is yet much nearer than either of the former, as appears by that text, *Epheſ.* v. 31. *A man ſhall leave father and mother and cleave to his wife, and they two ſhall be one fleſh.* Several duties there are owing from one of theſe perſons to the other; and firſt, for the wife, ſhe owes obedience. This is commanded by the Apoſtle, *Col.* iii. 18. *Wives ſubmit yourſelves unto your own huſbands, as it is fit in the Lord.* They are to render obedience to their huſbands in the Lord, that is, in all lawful commands; for otherwiſe it is here as in the caſe of all other ſuperiors, God muſt be obeyed rather than man; and the wife muſt not, upon her huſband's command, do any thing which is forbidden by God. But in all things which do not croſs ſome command of God's, this precept is of force, and will ſerve to condemn the peeviſh ſtubbornneſs of many wives, who reſiſt the lawful commands of their huſbands, only becauſe they are impatient of this duty of ſubjection, which God himſelf requires of them. But it may be here aſked, what if the huſband command ſomething, which, though it be not unlawful, is yet very inconvenient and imprudent, muſt the wife ſubmit to ſuch a command? To this I anſwer, that it will be no diſobedience in her, but duty, calmly and mildly to ſhew him the inconveniencies thereof, and to perſuade him to retract that command: But in caſe ſhe cannot win him to it by fair entreaties, ſhe muſt neither try ſharp language, nor yet finally refuſe to obey; nothing but the unlawfulneſs of the command being ſufficient warrant for that.

Fidelity.

9. SECONDLY, The wife owes fidelity to the huſband, and that of two ſorts; firſt, that of the bed; ſhe muſt keep herſelf pure and chaſte from all ſtrange embraces; and therefore muſt not ſo much as give an ear to any that would allure her, but with the greateſt abhorrence reject all motions of that ſort, and never give any man, that has once made ſuch a motion to her, the leaſt opportunity to make a

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ſecond. Secondly, ſhe owes him likewiſe fidelity in the managing thoſe worldly affairs he commits to her, ſhe muſt order them ſo as may be moſt to her huſband's advantage; and not, by deceiving and cozening of him, employ his goods to ſuch uſes as he allows not of.

10. THIRDLY, She owes him love, and together with that all friendlineſs and kindneſs of converſation: She is to endeavour to bring him as much aſſiſtance and comfort of life, as is poſſible, that ſo ſhe may anſwer that ſpecial end of the woman's creation, the being *a help to her huſband*, Gen. ii. 18. and this in all conditions, whether health or ſickneſs, wealth or poverty: Whatſoever eſtate God by his providence ſhall caſt him into, ſhe muſt be of as much comfort and ſupport to him as ſhe can. To this all ſullenneſs and harſhneſs, all brawling and unquietneſs is directly contrary; for that makes the wife the burden and plague of the man inſtead of a help and comfort. And ſure, if it be a fault to behave one's ſelf ill to any perſon, as hath already been ſhewed, how great muſt it be to do ſo to him, to whom the greateſt kindneſs and affection is owing. *Love.*

11. NOR let ſuch wives think that any faults or provocations of the huſband can juſtify their frowardneſs; for they will not either in reſpect of religion, or diſcretion. Not in religion; for where God has abſolutely commanded a duty to be paid, it is not any unworthineſs of the perſon can excuſe from it: Nor indiſcretion; for the worſe a huſband is, the more need there is for the wife to carry herſelf with that gentleneſs and ſweetneſs that may be moſt likely to win him. This is the advice St. *Peter* gave the wives of his time, 1 *Pet.* iii. 1. *Likewiſe ye wives, be in ſubjection to your own huſbands, that if any obey not the word, they alſo may without the word be won by the converſation of their wives.* It ſeems the good behaviour of the wives was thought a powerful means to win men from heatheniſm to chriſtianity; and ſure it might now-a-days have ſome good effects, if women would but have the patience to try it: At the leaſt, it would have this, that it would keep ſome tolerable quiet in families; whereas on the other ſide, the ill fruits of the wives unquietneſs are ſo notorious, that there are few neighbourhoods *The faults of the huſband acquit not from theſe duties.*

hoods but can give ſome inſtance of it. How many men are there, that to avoid the noiſe of a froward wife, have fallen to company-keeping, and by that to drunkenneſs, poverty, and a multitude of miſchiefs? Let all wives therefore beware of adminiſtering that temptation. But whenever there happens any thing, which, in kindneſs to her huſband, ſhe is to admoniſh him of, let it be with that ſoftneſs and mildneſs, that it may appear it is love, and not anger, that makes her ſpeak.

The huſband owes to the wife love.

12. THERE are alſo on the huſband's part ſeveral duties; there is, firſt, love, which St. *Paul* requires to be very tender and compaſſionate towards the wife, as appears by the ſimilitudes he uſeth in that matter, *Epheſ.* v. The one, that of the love a man bears to his natural body; *No man*, ſays he, ver. 29. *ever yet hated his own fleſh, but nouriſhes and cheriſheth it.* The other love is that Chriſt bears to his church; which is far greater, ver. 25. Both which he ſets as patterns of this love of huſbands towards their wives. This utterly forbids all harſhneſs and roughneſs to them: Men are to uſe them as parts of themſelves, to love them as their own bodies, and therefore to do nothing that may be hurtful and grievous to them, no more than they would cut and gnaſh their own fleſh. Let thoſe huſbands that tyrannize over their wives, that ſcarce uſe them like human creatures, conſider whether that be to love them as their own bodies.

Faithfulneſs.

13. A SECOND duty of the huſband is faithfulneſs to the bed. This is by God as well required of the huſband as the wife; and though the world do ſeem to look on the breach of this duty with leſs abhorrence in the huſband, yet ſure before that juſt Judge the offence will appear no leſs on the man's ſide than the woman's. This is certain, it is in both a breach of the vow made to each other at their marriage; and ſo beſides the uncleanneſs, a downright perjury; and thoſe differences in the caſe, which ſeem to caſt the ſcale, are rather in reſpect of civil and worldly conſideration, than merely of the ſin.

Maintenance.

14. A THIRD duty of the huſband is to maintain and provide for the wife. He is to let her partake with him in thoſe outward good things wherewith God hath bleſſed him; and

and neither by niggardlineſs debar her of what is fit for her, nor yet by unthriftineſs ſo waſte his goods, that he ſhall become unable to ſupport her. This is certainly the duty of the huſband, who being, as hath been ſaid, to account his wife as a part of his own body, muſt have the very ſame care to ſuſtain her, that he hath for himſelf. Yet this is not ſo to be underſtood, as to excuſe the wife from her part of labour and induſtry, when that is requiſite; it being unreaſonable the huſband ſhould toil to maintain the wife in idleneſs.

15. FOURTHLY, The huſband is to inſtruct the wife in the things which concern her eternal welfare, if ſhe be ignorant of them. Thus St. *Paul* bids the *wives learn of their huſbands at home*, 1 Cor. xiv. 35. which ſuppoſes that the huſband is to teach her. Indeed it belongs to every maſter of a family to endeavour, that all under his charge be taught all neceſſary things of this kind; and then ſure more eſpecially his wife, who is ſo much nearer to him than all the reſt. This ſhould make men careful to get knowledge themſelves, that ſo they may be able to perform this duty they owe to others. *Inſtructions.*

16. LASTLY, Huſbands and wives are mutually to pray for each other, to beg all bleſſings from God, both ſpiritual and temporal, and to endeavour all they can to do all good to one another, eſpecially all good to each other's ſouls, by ſtirring up to the performance of duty, and diſſuading and drawing back from all ſin, and by being, like true yoke fellows, helpful and aſſiſtant to each other in the doing of all ſorts of good, both to their own family, and all others within their reach. This is of all other the trueſt and moſt valuable love: Nay, indeed, how can it be ſaid they love at all, who can contentedly let each other run on in a courſe that will bring them to eternal miſery? And if the love of huſbands and wives were thus grounded in virtue and religion, it would make their lives a kind of heaven on earth; it would prevent all thoſe contentions and brawlings ſo common among them, which are the great plagues of families, and the leſſer hell in paſſage to the greater; and truly where it is not thus founded, there is little comfort to be expected in marriage. *Huſbands and wives mutually to pray for and aſſiſt each other in all good.*

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17. IT ſhould therefore be the care of every one, that means to enter upon that ſtate, to conſider adviſedly before-hand, and to chuſe ſuch a perſon, with whom they may have this ſpiritual friendſhip, that is, ſuch a one as truly fears God. There are many falſe ends of marriage looked upon in the world; ſome marry for wealth, others for beauty, and generally they are only worldly reſpects that are at all conſidered; but certainly he that would marry as he ought, ſhould contrive to make his marriage uſeful to thoſe better ends of ſerving God, and ſaving his own ſoul, at leaſt he muſt be ſure it be no hinderance to them; and to that purpoſe the virtue of the perſon choſen is more inducing than all the wealth in the world; though I deny not, but that a competency of that may likewiſe be conſidered.

The virtue of the perſon the chief conſideration in marriage.

18. BUT above all things, let all take heed that they make not ſuch marriages as may not only be ill in their effects, but are actual ſins at the time: Such are the marriages of thoſe that were formerly promiſed to ſome other, in which caſe 'tis ſure they rightly belong to thoſe, to whom they paſſed the firſt promiſe; and then for any other to marry them during the life of that perſon, is to take the huſband or wife of that other, which is direct adultery, as St. *Paul* tells us, *Rom.* vii. 13. The like unlawfulneſs there is alſo in the marriage of thoſe, who are within thoſe degrees of kindred forbidden by God, the particulars whereof are ſet down in the xviii. and xx. of *Lev.* And whoever marries any that is within any of thoſe degrees of nearneſs, either to himſelf, or to his deceaſed wife, which is as bad, commits that great ſin of inceſt; and ſo long as he continues to live with ſuch his unlawful wife, remains in that fearful guilt. This warineſs in the choice of the perſon to be married, would prevent many ſad effects, which we daily ſee follow ſuch raſh and unlawful matches. It were well therefore if people would look on marriages, as our church adviſes, as a thing not to be *undertaken lightly, unadviſedly, or wantonly, to ſatisfy men's carnal luſt and appetites; but reverently, diſcreetly, adviſedly, ſoberly, and in the fear of God*; and in ſo doing, no doubt but a bleſſing would follow, which otherwiſe there is little ground to expect.

Unlawful marriages.

I have

I have now done with this relation between huſband and wife.

19. THE next is that between friends; and this relation, if it be rightly founded, is of great nearneſs and uſefulneſs; but, there is none more generally miſtaken in the world: men uſually call them their friends with whom they have an intimacy, and frequency and converſation, though that intimacy be indeed nothing but an agreement and combination in ſin. The drunkard thinks him his friend that will keep him company; the deceitful perſon, him that will aid him in his cheats; the proud man, him that will flatter him: And ſo generally in all vices, they are looked on as friends, that advance and further us in them. But God knows this is far from friendſhip; ſuch a friend as this the devil himſelf is in the higheſt degree, who is never backward in ſuch offices. The true friendſhip is that of a direct contrary making; 'tis a concurrence and agreement in virtue, not in vice: In ſhort, a true friend loves his friend ſo, that he is very zealous of his good; and certainly he that is really ſo, will never be the inſtrument of bringing him to the greateſt evil. The general duty of a friend then muſt be reſolved to be the induſtrious purſuit of his friend's real advantages, in which there are ſeveral particulars contained. *Friendſhip.* *Its duties.*

20. AS, firſt, faithfulneſs, in all truths, committed to him by his friend, whether that of goods, or ſecrets; he that betrays the truſt of a friend in either, is by all men looked upon with abhorrence, it being one of the higheſt falſeneſſes and treacheries; and for ſuch treacherous wounds the wiſe man tells us, *Every friend will depart*, Ecclus xxii. 22. *Faithfulneſs.*

21. SECONDLY, 'Tis the duty of a friend to be aſſiſting to his friend in all his outward needs, to counſel him when he wants advice; to cheer him when he needs comfort; to give him when he wants relief; and to endeavour his reſcue out of any trouble or danger. An admirable example we have of this friendſhip in *Jonathan* to *David*, *He loved him as his own ſoul.* And we ſee he not only contrives for his ſafety, when he was in danger, but runs hazards himſelf to reſcue and deliver his friend, draws his father's *Aſſiſtance.*

anger upon him, to turn it from *David*, as you may read at large, 1 *Sam.* xx.

Admonition: 22. THE third and higheſt duty of a friend, is to be aiding and aſſiſting to the ſoul of his friend, to endeavour to advance that in piety and virtue, by all means within his power, by exhortations and encouragements to all virtue, by earneſt and vehement diſſuaſions from all ſin, and not only thus in general, but by applying to his particular wants; eſpecially by plain and friendly reproofs, where he knows, or reaſonably believes, there is any fault committed. This is of all others the moſt peculiar duty of a friend, it being indeed that which none elſe is qualified for. Such an unwillingneſs there is in moſt men to hear of their faults, that thoſe that undertake that work, had need have a great prepoſſeſſion of their hearts to make them patient of it. Nay, it is ſo generally acknowledged to be the proper work of a friend, that if he omit it, he betrays the offender into ſecurity; his not reproving him will be apt to make the other think he does nothing worthy of reproof, and ſo he tacitly acts that baſeſt part of a flatterer, ſooths and cheriſhes him in his ſin; when yet farther it is conſidered how great need all men have at ſome time or other of being admoniſhed, it will appear a moſt unfriendly, yea, a cruel thing to omit it. We have that natural partiality to ourſelves, that we cannot ſo readily diſcern our own miſcarriages, as we do other men's, and therefore, it is very neceſſary they ſhould ſometimes be ſhewed us by thoſe, who ſee them more clearly: and the doing this at the firſt may prevent the multiplying of more; whereas, if we be ſuffered to go unreproved, it often comes to ſuch a habit, that reproofs will do no good. And then how ſhall that perſon be able to anſwer it, either to God or himſelf, that has by his ſilence betrayed his friend to this greateſt miſchief; it is the expreſſion of God himſelf, ſpeaking of a friend, *Thy friend which is as thine own ſoul*, Deut. xiii. 6. And ſure we ſhould in this reſpect account our friends as our own ſouls, by having the ſame zealous tenderneſs and watchfulneſs over their ſouls, which we ought to have of our own. It will therefore be very fit for all that have entered into any ſtrict friendſhip, to make this one ſpecial article in the agreement, That they ſhall mutually admoniſh and reprove each other;

other; by which means it will become ſuch an avowed part of their friendſhip, that it can never be miſtaken by the reproved party for cenſoriouſneſs or unkindneſs.

23. FOURTHLY, To theſe ſeveral parts of kindneſs muſt be added that of Prayer; we muſt not only aſſiſt our friends ourſelves in what we can, but we muſt call in the Almighty's aid to them, recommending them earneſtly to God for all his bleſſings, both temporal and ſpiritual. *Prayer.*

24. LASTLY, We muſt be conſtant in our friendſhips, and not out of a lightneſs of humour grow weary of a friend, only becauſe we have had him long. This is great injuſtice to him, who, if he has behaved himſelf well, ought the more to be valued, by how much the longer he has continued to do ſo; and it is great folly in ourſelves, for it is the caſting away the greateſt treaſure of human life, for ſuch certainly is a tried friend. The wiſeſt of men gives warning of it, *Prov.* xxvii. 10. *Thine own friend, and thy father's friend, forſake not.* Nay, farther, it is not every light offence of a friend, that ſhould make thee renounce his friendſhip, there muſt be ſome allowance made to the infirmities of men; and if thou haſt occaſion to pardon him ſomewhat to-day, perhaps thou mayeſt give him an opportunity to requite thee to-morrow; therefore nothing but unfaithfulneſs or incorrigible vice ſhould break this band. *Conſtancy.*

25. THE laſt relation is that between *maſters* and *ſervants*, both which owe duty to each other. That of the ſervant is, firſt obedience to all lawful commands; this is expreſsly required by the Apoſtle, *Epheſ.* vi. 5. *Servants obey in all things your maſters*, &c. And this obedience muſt not be a grumbling and unwilling one, but ready and chearful, as he there proceeds to exhort, ver. 7. *With good will doing ſervice*; and to help them herein, they are to conſider that it is to the Lord, and not unto men. God has commanded ſervants thus to obey their maſters; and therefore the obedience they pay is to God, which may well make them do it chearfully, how harſh and unworthy ſoever the maſter be, eſpecially, if what the Apoſtle farther urgeth, *ver.* 8. be conſidered, *That there is a reward to be expected from God for it.* *Servants owe to their maſters obedience.*

26. The second duty of the servant is *faithfulness*; and that may be of two sorts, one as opposed to eye-service, the other to purloining, or defrauding. The first part of faithfulness is the doing of all true service to his master, not only when his eye is over him, and he expects punishment for the omission, but at all times, even when his master is not likely to discern his failing; and that servant that doth not make conscience of this, is far from being a faithful servant, this eye service being by the Apostle set opposite to that singleness of heart, which he requires of servants, *Ephes.* vi. 5. The second sort of faithfulness consists in the honest managery of all things intrusted to him by his master, the not wasting his goods (as the unjust steward was accused to have done, *Luke* xvi.) whether by careless embezzling of them, or by converting any of them to his own use, without the allowance of his master. This latter is that purloining of which the Apostle warns servants, *Tit.* ii. 10. and is indeed no better than errant theft; of this kind are all those ways that the servant hath of gaining to himself, by the loss and damage of his master, as the being bribed to make ill bargains for him, and many the like: Nay, indeed, this sort of unfaithfulness, is worse than common theft, by how much there is a greater trust reposed, the betraying whereof adds to the crime. As for the other sort of unfaithfulness, that of wasting though without gain to themselves, it differs not much in effect from this, the master may lose as much by the one as by the other, and then what odds is it to him, whether he be robbed by the covetousness or negligence of his servant? And it is still the same breach of trust with the former: For every master is supposed to entrust his affairs, as well to the care as to the honesty of his servant; for it would be little advantage to the master to be secured, that his servant would not himself cheat him, whilst in the mean time he would by his carelessness give opportunity to others to do it: Therefore he that does not carefully look to his master's profit, deceives his trust, as well as he that unjustly provides for his own.

Fidelity.

27. A THIRD duty of a servant is patience and meekness under the reproofs of his master, *not answering again*, as the Apostle exhorts, *Tit.* ii. 9. That is, not making such surly and

Submission to rebuke.

and rude replies, as may increaſe the maſter's diſpleaſure, a thing too frequent among ſervants, even in the juſteſt reprehenſions; whereas St. *Peter* directs them patiently to ſuffer, even the moſt undeſerved correction, even when they *do well and ſuffer for it*, 1 Pet. ii. 20. But the patient ſuffering of rebuke is not all that is required of ſervants in this matter, they muſt alſo mend the fault they are rebuked for, and not think they have done enough, when they have (though never ſo dutifully) given the maſter the hearing.

28. A FOURTH duty of a ſervant is diligence. He muſt conſtantly attend to all thoſe things which are the duties of his place, and not give himſelf to idleneſs and ſloth, nor yet to company-keeping, gaming, or any other diſorderly courſe which may take him off from his maſter's buſineſs. All theſe are neceſſary duties of ſervants; which they are carefully and conſcionably to perform, not ſo much to eſcape the maſter's anger, as God's, who will certainly call every one of them to an account how they have behaved themſelves towards their earthly maſters. *Diligence.*

29. NOW on the other ſide, there are ſome things alſo owing from the maſters to their ſervants; as firſt, the maſter is bound to be juſt with them in performing thoſe conditions on which they were hired; ſuch are commonly the giving them food and wages; and that maſter that with-holds theſe is an oppreſſor. *Maſters owe to their ſervants juſtice.*

30. SECONDLY, the maſter is to admoniſh and reprove the ſervant in caſe of fault, and that not only in faults againſt them, wherein few maſters are backward, but alſo and more eſpecially in faults againſt God, whereat every maſter ought to be more troubled, than at thoſe which tend only to his own loſs, or inconvenience; the diſhonour of God, and the hazard of the meaneſt man's ſoul, being infinitely more worthy our diſquiet, than any thing of the other kind can be. And therefore, when maſters are preſently on fire for any little negligence or fault of a ſervant towards themſelves, and yet can without trouble ſee them run into the greateſt ſins againſt God, it is a ſign they conſider their own concernments too much, and God's glory, and their ſervants ſouls, too little. This is too commonly the temper of maſters, they are generally care- *Admonition.*

leſs how their ſervants behave themſelves towards God, how diſorderly and profane their families are, and therefore never beſtow any exhortation or admonition to perſuade them to virtue, or draw them from vice; ſuch maſters forget that they muſt one day give an account how they have governed their families. It is certainly the duty of every ruler to endeavour to advance piety and godlineſs among all thoſe that are under his charge, and that as well in this leſſer dominion of a family, as in the greater of a realm or nation. Of this *David* was ſo careful, that we ſee he profeſſes, *Pſal.* ci. 7 *That no deceitful perſon ſhould dwell in his houſe, that he that told lies ſhould not tarry in his ſight*; ſo much he thought himſelf bound to provide, that his family might be a kind of church, an aſſembly of godly, upright perſons; and if all maſters would endeavour to have theirs ſo, they would, beſides the eternal reward of it hereafter, find a preſent benefit by it, their worldly buſineſs would thrive much the better; for if their ſervants were brought to make conſcience of their ways, they would then not dare either to be negligent or falſe.

31. BUT as it is the duty of maſters to admoniſh and reprove their ſervants, ſo they muſt alſo look to do it in a due manner, that is, ſo as may be moſt likely to do good, not in paſſion and rage, which can never work the ſervant to any thing but the deſpiſing or hating him; but with ſuch ſober and grave ſpeeches, as may convince him of his fault, and may alſo aſſure him, that it is a kind deſire of his amendment (and not a willingneſs to wreak his own rage) which makes the maſter thus to rebuke him.

Good Example.

32. A THIRD duty of the maſter is to ſet a good example of honeſty and godlineſs to his ſervants, without which it is not all the exhortation or reproofs he can uſe, will ever do good; or elſe he pulls down more with his example, than it is poſſible for him to build with the other; and it is madneſs for a drunken or profane maſter to expect a ſober and godly family.

Means of inſtruction.

33. FOURTHLY, the maſter is to provide that his ſervants may not want means of being inſtructed in their duty: as alſo that they may daily have conſtant times of worſhipping God publickly, by having prayers in the family:

mily: But of this I have ſpoke before under the head of prayer, and therefore ſhall here ſay no more of it.

34. FIFTHLY, the maſter in all affairs of his own is to give reaſonable and moderate commands, not laying greater burdens on his ſervants, than they are able to bear; particularly not requiring ſo much work, that they ſhall have no time to beſtow on their ſouls; as on the other ſide, he is not to permit them to live ſo idly, as may make them either uſeleſs to him, or may betray themſelves to any ill. *Moderation in commands.*

35. SIXTHLY, the maſter is to give his ſervants encouragement in well-doing, by uſing them with that bounty and kindneſs, which their faithfulneſs, and diligence and piety deſerve: And finally, in all his dealing with them, he is to remember, that himſelf hath, as the Apoſtle ſaith, *Eph.* vi. 9. *A maſter in heaven,* to whom he muſt give an account of the uſage of his meaneſt ſervant on earth. Thus have I briefly run through thoſe ſeveral relations to which we owe particular duty, and ſo have done with that firſt branch of duty to our neighbours, that of juſtice. *Encouragement in well-doing.*

SUNDAY XVI.

Other Branches of our Duty to our Neighbour: Of Charity to Men's Souls, Bodies, Goods, and Credit.

Sect. 1. THE ſecond branch of duty to our neighbour is charity or love. This is the great goſpel duty ſo often enjoined us by Chriſt; the *new commandment,* as himſelf calls it, *John* xiii. 34. *that ye love one another*: and this is again repeated twice in one chapter, *John* xv. 12, 17. and the firſt epiſtle of St. *John* is almoſt wholly ſpent in the perſuaſion to this one duty; by which we may ſee it is no matter of indifference, but moſt ſtrictly required of all that profeſs Chriſt. Indeed himſelf has given it as the badge and livery of his diſciples, *John* xiii. 35. *By this ſhall all men know that ye are my diſciples, if ye have love one to another.* *Charity.*

In the affections.

2. THIS charity may be considered two ways; first, in respect of the affections; secondly of the actions. Charity in the affections is a sincere kindness, which disposes us to wish all good to others, and that in all their capacities, in the same manner that justice obligeth us to wish no hurt to any man, in respect either of his soul, his body, his goods, or his credit; so this first part of charity binds us to wish all good to them in all these.

To men's souls.

3. AND first for the soul. If we have any the least spark of charity, we cannot but wish all good to men's souls; those precious things, which Christ thought worth the ransoming with his own blood, may surely well challenge our kindness and good wishes; and therefore if we do not thus love one another, we are far from obeying that command of loving as he hath loved; for it was the souls of men which he loved so tenderly, and both did and suffered so much for. Of this love of his to souls there are two great and special effects; the first, the purifying them here by his grace; the second, the making them everlastingly happy in his glory; and both these we are so far to copy out in our kindness, as to be earnestly desirous that all men should arrive to that purity and holiness here, which may make them capable of eternal happiness hereafter. It were to be hoped that none, who himself carried a soul about him, could be so cruel to that of another man's as not sincerely to wish this, did not experience shew us, there are some persons, whose malice is so devilish as to reach even to the direct contrary, the wishing not only the sin, but the damnation of others. Thus may you have seen some, who, in any injury or oppression they suffer, make it their only comfort, that their enemies will damn themselves by it: when alas! that should to Christians be much more terrible than any suffering they could bring upon them. He that is of this temper, is a disciple of Satan, not of Christ; it being directly contrary to the whole scope of that grand Christian precept of *loving our neighbour as ourselves*. For it is sure no man that believes there is such a thing as damnation, wishes it to himself; be he never so fond of the ways that lead to it, yet he wishes that may not be his journey's end; and therefore,

by

by that rule of charity, ſhould as much dread it for his neighbour.

4. SECONDLY, We are to wiſh all good to the bodies of men, all health and welfare; we are generally tender enough of our own bodies, dread the leaſt pain or ill that can befal them. Now charity, by virtue of the forementioned precept, extends this tenderneſs to all others. And whatever we apprehend as grievous to ourſelves, we muſt be unwilling ſhould befall another. The like is to be ſaid of the other two, goods and credit, that as we wiſh our own thriving and reputation, ſo we ſhould likewiſe that of others, or elſe we can never be ſaid to *love our neighbours as ourſelves*. *To their bodies, goods, credit.*

5. THIS charity of the affections, if it be ſincere, will certainly have theſe ſeveral effects, which are ſo inſeparable from it, that they are often in ſcripture accounted as parts of the duty, and ſo moſt ſtrictly required of us: Firſt, it will keep the mind in a peaceable and meek temper towards others; ſo far from ſeeking occaſion of contentions, that no provocation ſhall draw us to it; for where we have kindneſs, we ſhall be unapt to quarrel, it being one of the ſpecial qualities of charity, that it is *not eaſily provoked*, 1 Cor. xiii. 5. And therefore whoever is unpeaceable, ſhews his heart is deſtitute of this charity. Secondly, it will breed compaſſion towards all the miſeries of others; every miſhap that befals where we wiſh well, is a kind of defeat and diſaſter to ourſelves; and therefore, if we wiſh well to all, we ſhall be thus concerned in the calamities of all, have a real grief and ſorrow to ſee any in miſery, and that according to the proportion of the ſuffering. Thirdly, it will give us joy in the proſperities of others. *Solomon* obſerves, *Prov.* xiii. 16. that the *deſire accompliſhed is ſweet to the ſoul:* And then, whoever has this real deſire of his neighbour's welfare, his deſire is accompliſhed in their proſperity; and therefore he cannot but have contentment and ſatisfaction in it. Both theſe are together commanded by St. *Paul*, Rom. xii. 15. *Rejoice with them that do rejoice, and weep with them that weep.* Fourthly, it will excite and ſtir up our prayers for others; we are of ourſelves impotent feeble creatures, unable to beſtow bleſſings where we moſt wiſh them; therefore, if we do *Effects of this charity.*

indeed desire the good of others, we must seek it on their behalf from him whence every *good and perfect gift cometh*, James i. 17. This is so necessary a part of charity, that without it our kindness is but an insignificant thing, a kind of empty compliment. For how can he be believed to wish well in earnest, who will not thus put life and efficacy into his wishes, by forming them into prayers, which will otherwise be vain and fruitless? The Apostle thought not fit to leave men to their bare wishes, but exhorts, that supplications, prayers, and giving of thanks *be made for all men*, 1 Tim. ii. 1. which precept, all that have this true charity of the heart, will readily conform to. These severals are so naturally the fruits of this charity, that it is a deceit for any man to persuade himself he hath it, who cannot produce these fruits to evidence it by.

It casts out envy.

6. BUT there is yet a farther excellency of this grace; it guards the mind, and secures it from several great and dangerous vices; as, first, from envy: This is by the Apostle taught us to be the property of charity, 1 *Cor.* xiii. 4. *Charity envieth not*; and indeed common reason may confirm this to us; for envy is a sorrow at the prosperity of another, and therefore must needs be directly contrary to that desire of it, which we shewed before was the effect of love: so that if love bear sway in the heart, it will certainly chace out envy. How vainly then do those pretend to this virtue, that are still grudging and repining at every good hap of others?

Pride.

7. SECONDLY, it keeps down pride and haughtiness. This is also taught us by the Apostle in the forementioned place, *Charity vaunteth not itself, is not puffed up*; and accordingly we find, that where this virtue of love is commanded, there humility is joined with it. Thus it is, *Col.* iii. 12. *Put on therefore bowels of mercy, kindness, humbleness of mind*; and *Rom.* xii. 12. *Be kindly affectioned one to another, with brotherly love in honour preferring one another*: where you see how close an attendant humility is of love. Indeed it naturally flows from it, for love always sets a price and value upon the thing beloved, makes us esteem and prize it; thus we do constantly find it in self-love; it makes us think highly of ourselves, that we are much more excellent than other men. Now if love thus

thus placed on ourſelves beget pride, let us but divert the courſe, and turn this love on our brethren, and it will as ſurely beget humility: For then we ſhould ſee and value thoſe gifts and excellencies of theirs, which now our pride, or our hatred make us to overlook and neglect, and not think it reaſonable either to deſpiſe them, or vaunt and magnify ourſelves upon ſuch a compariſon; we ſhould certainly find cauſe to put the Apoſtle's exhortation in practice, *Phil.* ii. 3. that we ſhould *eſteem others better than ourſelves*. Whoever therefore is of ſo haughty a temper, as to vilify and diſdain others, may conclude he hath not this charity rooted in his heart.

8. THIRDLY, it caſts out cenſoriouſneſs and raſh judging. *Charity*, as the Apoſtle ſays, 1 *Cor.* xiii. 5. *thinketh no evil*, is not apt to entertain ill conceits of others; but on the contrary, as it follows, ver. 7. *believeth all things, hopeth all things*; that is, it is forward to believe and hope the beſt of all men; and ſurely our own experience tells us the ſame: for where we love, we are uſually unapt to diſcern faults, be they never ſo groſs (witneſs the great blindneſs we generally have towards our own), and therefore ſhall certainly not be like to create them where they are not, or to aggravate them beyond their true ſize and degree; and then to what ſhall we impute thoſe unmerciful cenſures and raſh judgments of others, ſo frequent among men, but to the want of this charity. *Cenſoriouſneſs.*

9. FOURTHLY, it caſts out diſſembling and feigned kindneſs; where this true and real love is, that falſe and counterfeit one flies from before it: And this is the love we are commanded to have, ſuch as is *without diſſimulation*, Rom. xii. 9. indeed where this is rooted in the heart, there can be no poſſible uſe of diſſimulation; becauſe this is in truth all that the falſe one would ſeem to be, and ſo is as far beyond it as nature is beyond art; nay, indeed, as a divine virtue is beyond a foul ſin; for ſuch is that hypocritical kindneſs; and yet it is to be feared, that does too generally uſurp the place of this real charity; the effects of it are too viſible among us, there being nothing more common than to ſee men make large profeſſions to thoſe, whom, as ſoon as their backs are turned, they either deride or miſchief. *Diſſembling.*

Self-ſeeking.

10. FIFTHLY, It caſts out all mercenarineſs, and ſelf-ſeeking: It is of ſo noble and generous a temper, that it deſpiſes all projectings for gain or advantage; *Love ſeeketh not her own*, 1 Cor. xiii. 5. And therefore that huckſtering kind of love ſo much uſed in the world, which places itſelf only there, where it may fetch in benefit, is very far from this charity,

Revenge.

11. LASTLY, it turns out of the heart all malice and deſire of revenge, which is ſo utterly contrary to it, that it is impoſſible they ſhould both dwell in the ſame breaſt; it is the property of love to *bear all things*, 1 Cor. xiii. 7. to endure the greateſt injuries, without thought of making any other return to them than prayers and bleſſings: and therefore the malicious revengeful perſon is of all others the greateſt ſtranger to this charity.

This charity to be extended even to enemies.

12. IT is true, if this virtue were to be exerciſed but towards ſome ſort of perſons, it might conſiſt with malice to others, it being poſſible for a man, that bitterly hates one to love another; but we are to take notice that this charity muſt not be ſo confined, but muſt extend and ſtretch itſelf to all men in the world, particularly to enemies, or elſe it is not that divine charity commended to us by Chriſt. The loving of friends and benefactors is ſo low a pitch, that the very *publicans* and *ſinners*, the worſt of men, were able to attain to it, *Matt.* v. 46. And therefore it is not counted rewardable in a diſciple of Chriſt; no, he expects we ſhould ſoar higher, and therefore hath ſet us this more ſpiritual and excellent precept of loving of enemies, *Matt.* v. 44. *I ſay unto you love your enemies, bleſs them that curſe you, and pray for them that deſpitefully uſe you, and perſecute you*; and whoever does not thus, will never be owned by him for a diſciple. We are therefore to conclude, that all which has been ſaid concerning this charity of the affections, muſt be underſtood to belong as well to our ſpitefulleſt enemy, as our moſt obliging friend; but becauſe this is a duty, to which the froward nature of man is apt to object much, it will not be amiſs to inſiſt a little on ſome conſiderations, which may enforce it on us.

13. AND

13. And firſt, conſider what hath been already touched on, that it is the command of *Chriſt* both in the texts above-mentioned, and multitudes of others; there being ſcarce any precept ſo often repeated in the New Teſtament, as this of loving and forgiving of our enemies. Thus, *Eph.* iv. 32. *Be ye kind one to another, tender-hearted, forgiving one another*; and again, *Col.* iii. 13. *Forbearing one another, and forgiving one another, if any man have a quarrel againſt any, even as Chriſt forgave you, ſo alſo do ye.* So alſo, 1 *Pet.* iii. 9. *Not rendering evil for evil, nor railing for railing, but contrariwiſe bleſſing.* A whole volume of texts might be brought to this purpoſe; but theſe are certainly enough to convince any man, that this is ſtrictly required of us by Chriſt; and indeed I think there are but few, that ever heard of the Goſpel, but know it is ſo. The more prodigiouſly ſtrange is it, that men that call themſelves Chriſtians, ſhould give no degree of obedience to it; nay, not only ſo, but even publickly avow, and profeſs the contrary, as we daily ſee they do, it being ordinary to hear men reſolve and declare, that they will not forgive ſuch or ſuch a man, and no conſideration of Chriſt's command can at all move them from their purpoſe. Certainly theſe men underſtand not what is meant by the very word *Chriſtian*, which ſignifies a ſervant and diſciple of Chriſt, and this charity is the very badge of the one, and leſſon of the other; and therefore it is the greateſt abſurdity and contradiction to profeſs themſelves Chriſtians; and yet at the ſame time to reſiſt this ſo expreſs command of that Chriſt, whom they own as their maſter. *If I be a maſter*, ſaith God, *where is my fear?* Mal. i. 6. Obedience and reverence are ſo much the duties of ſervants, that no man is thought to look on him as a maſter, to whom he pays them not. *Why call ye me Lord, Lord, and do not the things which I ſay?* ſaith Chriſt, *Luke* vi. 46. The whole world is divided into two great families, Chriſt's and Satan's, and the obedience each man pays, ſignifies to which of theſe maſters he belongs; if he obey Chriſt, to Chriſt; if Satan, to Satan. Now this ſin of malice and revenge is ſo much the dictate of that wicked ſpirit, that there is nothing can be a more direct obeying of him; it is the taking his livery on our backs, the proclamation whoſe ſervants we are. What ridicu-

Motives thereunto. Command of Chriſt.

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lous impudence is it then, for men that have thus entered themſelves of Satan's family, to pretend to be the ſervants of Chriſt? Let ſuch know aſſuredly, that they ſhall not be owned by him, but at the great day of account be turned over to their proper maſter, to receive their wages in fire and brimſtone.

Example of God.

14. A SECOND conſideration is the example of God: This is an argument Chriſt himſelf thought fit to uſe to impreſs this duty on us, as you may ſee, *Luke* vi. 35, 36. Where after having given the command of loving enemies, he encourages to the practice of it, by telling, that it is that which will make us the *children of the Higheſt* (that is, it will give us a likeneſs and reſemblance to him, as children have to their parents) *for he is kind to the unthankful and the evil:* And to the ſame purpoſe you may read, *Matt.* v. 45. *He maketh his ſun to riſe on the evil, and on the good, and ſendeth rain on the juſt and on the unjuſt*; and ſure this is a moſt forcible conſideration to excite us to this duty. God, we know, is the fountain of perfection, and the being like to him is the ſum of all we can wiſh for; and though it was *Lucifer*'s fall, his ambition to be like the Moſt High, yet had the likeneſs he affected been only that of holineſs and goodneſs, he might ſtill have been an angel of light. This deſire of imitating our heavenly Father is the eſpecial mark of a child of his. Now this kindneſs and goodneſs to enemies is moſt eminently remarkable in God, and that not only in reſpect of the temporal mercies, which he indifferently beſtows on all, *his ſun and rain on the unjuſt*, as in the text forementioned, but chiefly in his ſpiritual mercies. We are all by our wicked works, *Col.* i. 21. *Enemies to him*, and the miſchief of that enmity would have fallen wholly upon ourſelves: God had no motives beſides that of his pity to us, to wiſh a reconciliation; yet ſo far was he from returning our enmity, when he might have avenged himſelf to our eternal ruin, that he deſigns and contrives how he may bring us to be at peace with him. This is a huge degree of mercy and kindneſs, but the means he uſed for effecting this is yet far beyond it; he ſent his own Son from heaven to work it, and that not only by perſuaſions, but ſufferings alſo; ſo much did he prize us miſerable creatures, that he thought us not too dear bought with the blood of his Son,

Son. The like example of mercy and patience we have in Chriſt, both *in laying down his life for us enemies*, and alſo in that meek manner of doing it, which we find excellently ſet forth by the Apoſtle, 1 *Pet.* ii. 22, 23, 24. and commended to our imitation. Now, ſurely, when all this is conſidered, we may well make St. *John*'s inference, *Beloved, if God ſo loved us, we ought alſo to love one another*, 1 John iv. 11. How ſhameful a thing is it for us to retain diſpleaſures againſt our brethren, when God thus lays by his towards us, and that when we have ſo highly provoked him?

The diſproportion between our offences againſt God, and men's againſt us.

15. THIS directs to a third conſideration, the comparing our ſins againſt God, with the offences of our brethren againſt us; which we no ſooner ſhall come to do, but there will appear a vaſt difference between them, and that in ſeveral reſpects: For, firſt, there is the majeſty of the perſon againſt whom we ſin, which exceedingly increaſes the guilt, whereas between man and man there cannot be ſo great a diſtance: For though ſome men are by God advanced to ſuch eminency of dignity, as may make an injury offered to them the greater, yet ſtill they are but men of the ſame nature with us, whereas he is God bleſſed for ever. Secondly, there is his ſovereignty and power which is original in God; for we are his creatures, we have received our whole being from him, and therefore are in the deepeſt manner bound to perfect obedience; whereas all the ſovereignty that one man can poſſibly have over another, is but imparted to them by God; and for the moſt part there is none of this neither in the caſe, quarrels being moſt uſual amongſt equals. Thirdly, there is his infinite bounty and goodneſs to us; all that ever we enjoy, whether in relation to this life, or a better, being wholly his free gift, and ſo there is the fouleſt ingratitude added to our other crimes; in which reſpect alſo it is impoſſible for one man to offend againſt another in ſuch a degree; for though one may be (and too many are) guilty of unthankfulneſs towards men, yet becauſe the greateſt benefits that man can beſtow, are infinitely ſhort of thoſe which God doth, the ingratitude cannot be near ſo great as towards God it is. Laſtly, there is the greatneſs and multitude of our ſins againſt God, which do infinitely exceed all that the moſt injurious

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man can do againſt us; for we all ſin much oftener and more heinouſly againſt him, than any man, be he never ſo malicious, can find opportunities of injuring his brethren. This inequality and diſproportion our Saviour intimates in the parable, *Matt.* xviii. where our offences againſt God are noted by the ten thouſand talents, whereas our brethren againſt us are deſcribed by the hundred pence; a talent hugely outweighs a penny, and ten thouſand out-numbers a hundred; yet ſo and much more does the weight and number of our ſins exceed all the offences of others againſt us. Much more might be ſaid to ſhew the vaſt inequality between the faults which God forgives us, and thoſe we can poſſibly have to forgive our brethren: But this, I ſuppoſe, may ſuffice to ſilence all the objections of cruel and revengeful perſons againſt this kindneſs to enemies; they are apt to look upon it as an abſurd and unreaſonable thing; but ſince God himſelf acts it in ſo much higher a degree, who can without blaſphemy ſay, it is unreaſonable? If this, or any other ſpiritual duty, appear ſo to us, we may learn the reaſon from the Apoſtle, 1 *Cor.* ii. 14. *The natural man receiveth not the things of the Spirit of God, for they are fooliſhneſs unto him*; it is the carnality and fleſhlineſs of our hearts, that makes it ſeem ſo; and therefore inſtead of diſputing againſt the duty, let us purge our hearts of that, and then we ſhall find that true, which the ſpiritual Wiſdom affirms of her doctrines, *Prov.* viii. 9. *They are all plain to him that underſtandeth, and right to them that find knowledge.*

Pleaſantneſs of this duty.

16. NAY this loving of enemies is not only a reaſonable but a pleaſant duty, and that I propoſe as a fourth conſideration; there is a great deal of ſweetneſs and delight to be found in it. Of this I confeſs none can ſo well judge, as thoſe that have practiſed it, the nature even of earthly pleaſures being ſuch, that it is the enjoyment only that can make a man truly know them. No man can ſo deſcribe the taſte of any delicious thing to another, as that by it he ſhall know the reliſh of it: he muſt firſt actually taſte of it: and ſure it is much more ſo in ſpiritual pleaſures, and therefore he that would fully know the ſweetneſs and pleaſantneſs of this duty, let him ſet to the practice, and then his own experience will be the beſt informer. But in the mean time, how very unjuſt, yea,

yea, and fooliſh is it, to pronounce ill of it before trial; for men to ſay, this is irkſome and intolerable, who never ſo much as once offered to try whether indeed it were ſo or no? Yet by this very means an ill opinion is brought up of this moſt delightful duty, and paſſes current among men; whereas, in all juſtice, the teſtimony of it ſhould be taken only from thoſe who have tried it; and they would certainly give another account of it.

But though the full knowledge hereof be to be had only by this nearer acquaintance, yet, methinks, even thoſe, who look at it but at a diſtance, may diſcern ſowewhat of amiableneſs in it; if no other way, yet at leaſt by comparing it with the uneaſineſs of its contrary. Malice and revenge are the moſt reſtleſs tormenting paſſions that can poſſeſs the mind of a man: they keep men in perpetual ſtudy and care how to effect their miſchievous purpoſes; it diſturbs their very ſleep, as *Solomon* obſerves, *Prov.* iv. 16. *They ſleep not except they have done miſchief; and their ſleep is taken away, unleſs they cauſe ſome to fall.* Yea, imbitters all the good things they enjoy, ſo that they have no taſte or reliſh of them. A remarkable example of this we have in *Haman*, who, though he abounded in all the greatneſs and felicity of the world, yet the malice he had to a poor deſpicable man, *Mordecai*, kept him from taking contentment in all this, as you may ſee in *Eſth.* v. where after he had related to his friends all his proſperities, ver. 11. he concludes thus, ver. 13. *Yet all this availeth me nothing, ſo long as I ſee* Mordecai *the* Jew *ſitting at the king's gate.* On the other ſide, the peaceable ſpirit, that can quietly paſs by all injuries and affronts, enjoys a continual calm, and is above the malice of his enemies; for, let them do what they can, they cannot rob him of his quiet, he is firm as a rock, which no ſtorms or winds can move, when the furious and revengeful man is like a wave, which the leaſt blaſt toſſes and tumbles from its place. But beſides this inward diſquiet of revengeful men, they often bring many outward calamities upon themſelves; they exaſperate their enemies, and provoke them to do them greater miſchiefs; nay, oftentimes they willingly run themſelves upon the greateſt miſeries in purſuit of their revenge, to which it is ordinary to ſee men ſacrifice goods, eaſe, credit, life, nay, ſoul itſelf, not caring what they ſuffer themſelves, ſo they may

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ſpite their enemy; ſo ſtrangely does this wretched humour beſot and blind them. On the contrary, the meek perſon he often melts his adverſary, pacifies his anger. *A ſoft anſwer turneth away wrath*, ſaith *Solomon*, Prov. xvi. 1. And ſure there is nothing can tend more to that end; but if it do happen that his enemy be ſo inhuman, that he miſs of doing that, yet he is ſtill a gainer by all he can ſuffer. For, firſt, he gains an opportunity of exerciſing that moſt Chriſtian grace of charity and forgiveneſs, and ſo at once of obeying the command, and imitating the example of his Saviour, which is to a true Chriſtian ſpirit a moſt valuable advantage; and then, ſecondly, he gains an acceſſion and increaſe to his reward hereafter. And if it be objected, that that is not to be reckoned into the preſent pleaſure of the duty; I anſwer, that the expectation and belief of it is, and that alone is a delight infinitely more raviſhing than the preſent enjoyment of all ſenſual pleaſure can be.

If we forgive not, God will not forgive us.

17. THE fourth conſideration is the danger of not performing this duty; of which I might reckon up divers, but I ſhall inſiſt only on that great one, which contains in it all the reſt, and that is the forfeiting of our own pardons from God, the having our ſins againſt him kept ſtill on his ſcore, and not forgiven. This is a conſideration, that methinks ſhould affright us into good nature; if it do not, our malice is greater to ourſelves than to our enemies. For, alas! what hurt is it poſſible for thee to do to another, which can bear any compariſon with that thou doſt thyſelf, in loſing the pardon of thy ſins, which is ſo unſpeakable a miſchief, that the devil himſelf, with all his malice, cannot wiſh a greater? It is all he aims at, firſt, that we may ſin, and then that thoſe ſins may never be pardoned, for then he knows he has us ſure enough; hell and damnation being certainly the portion of every unpardoned ſinner, beſides all other effects of God's wrath in this life. Conſider this, and then tell me what thou haſt got by the higheſt revenge thou ever actedſt upon another. It is a deviliſh phraſe in the mouth of men, *That revenge is ſweet*: But is it poſſible there can be (even to the moſt diſtempered palate) any ſuch ſweetneſs in it, as may recompence that everlaſting bitterneſs that attends it? It is certain no man in his wits can,

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upon ſober judging, imagine there is. But, alas! we give not ourſelves time to weigh things, but ſuffer ourſelves to be hurried away with the heat of an angry humour, never conſideriug how dear we muſt pay for it; like the ſilly bee, that in anger leaves at once her ſting and her life behind her; the ſting may perhaps give ſome ſhort pain to the fleſh it ſticks in, but yet there is none but diſcerns the bee has the worſt of it, that pays her life for ſo poor a revenge. So it is in the greateſt act of our malice; we may perhaps leave our ſtings in others, put them to ſome preſent trouble, but that, compared with the hurt redounds to ourſelves by it, is no more than that inconſiderable pain is to death; nay, not ſo much, becauſe the miſchiefs that we bring upon ourſelves are eternal, to which no finite thing can bear any proportion. Remember then, whenſoever thou art contriving and plotting a revenge, that thou quite miſtakeſt the mark; thou thinkeſt to hit the enemy, and, alas! thou woundeſt thyſelf to death. And let no man ſpeak peace to himſelf, or think that theſe are vain terrors, and that he may obtain pardon from God though he give none to his brethren. For he that is truth itſelf hath aſſured us the contrary, *Matt.* vi. 15. *If ye forgive not men their treſpaſſes, neither will your Father forgive your treſpaſſes.* And leſt we ſhould forget the neceſſity of this duty, he hath inſerted it in our daily prayers, where we make it the condition on which we beg pardon from God; *Forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us.* What a heavy curſe then does every revengeful perſon lay upon himſelf, when he ſays this prayer? he does in effect beg God not to forgive him; and it is too ſure that part of his prayer will be heard, he ſhall be forgiven juſt as he forgives, that is, not at all. This is yet farther ſet out to us in the parable of the lord and the ſervant, *Matt.* xviii. The ſervant had obtained of his lord the forgiveneſs of a vaſt debt, ten thouſand talents, yet was ſo cruel to his fellow-ſervant, as to exact a poor trifling ſum of an hundred pence; upon which his lord recalls his former forgiveneſs, and charges him again with the whole debt: And this Chriſt applies to our preſent purpoſe, ver. 35. *So likewiſe ſhall my heavenly Father do alſo unto you, if ye from your hearts forgive not every one his brother their treſpaſſes.* One ſuch act of uncharitableneſs is able to forfeit us the pardon

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God hath granted us, and then all our ſins return again upon us, and ſink us to utter ruin. I ſuppoſe it needleſs to heap up more teſtimonies of Scripture for the truth of this: theſe are ſo clear, as may ſurely ſerve to perſuade any man, that acknowledges Scripture, of the great and fearful danger of this ſin of uncharitableneſs. The Lord poſſeſs all our hearts with ſuch a juſt ſenſe of it, as may make us avoid it.

Gratitude to God.

18. THE laſt conſideration I ſhall mention, is that of gratitude. God hath ſhewed wonderful mercies to us, Chriſt hath ſuffered heavy things to bring us into a capacity of that mercy and pardon from God; and ſhall we not then think ourſelves obliged to ſome returns of thankfulneſs? If we will take the Apoſtle's judgment, he tells us, 2 *Cor.* v. 15. *That ſince Chriſt died for us all, it is but reaſonable that we ſhould not henceforth live unto ourſelves, but unto him that died for us.* Indeed were every moment of our life conſecrated to his immediate ſervice, it were no more than common gratitude requires, and far leſs than ſuch ineſtimable benefits deſerve. What a ſhameful unthankfulneſs is it then to deny him ſo poor a ſatisfaction as this, the forgiving our brethren? Suppoſe a man that were ranſomed either from death or ſlavery, by the bounty and ſufferings of another, ſhould upon his releaſe be charged by him, that ſo freed him, in return of that kindneſs of his, to forgive ſome ſlight debt which was owing him by ſome third perſon, would you not think him the unthankfuleſt wretch in the world, that ſhould refuſe this to ſo great a benefactor? Yet ſuch a wretch, and much worſe, is every revengeful perſon: Chriſt hath brought us out of eternal ſlavery, and that not with *corruptible things, as ſilver and gold, but with his own moſt precious blood,* 1 Pet. i. 18, 19. and hath earneſtly recommended to us the love of our brethren, and that with the moſt moving arguments, drawn from the greatneſs of his love to us; and if we ſhould obſtinately refuſe him in ſo juſt, ſo moderate a demand, how unſpeakable a vileneſs is it? And yet this we do downright, if we keep any malice or grudge to any perſon whatſoever. Nay, farther, this is not barely an unthankfulneſs, but there is alſo joined with it a horrible contempt and deſpiſing him. This peace and unity of brethren was a thing ſo much prized and valued by him, that when he was to leave

leave the world, he thought it the moſt precious thing he could bequeath, and therefore left it by way of legacy to his diſciples, *John* xiv. 27. *Peace I leave with you.* We uſe to ſet a great value on the ſlighteſt bequeſt of our dead friends, to be exceeding careful not to loſe them; and therefore if we wilfully bangle away this ſo precious a legacy of Chriſt, it is a plain ſign we want that love and eſteem of him, which we have of our earthly friends, and that we deſpiſe him as well as his legacy. The great prevailing of this ſin of uncharitableneſs has made me ſtand thus long, on theſe conſiderations for the ſubduing it. God grant they may make ſuch impreſſion on the reader, as may be available to that purpoſe.

19. I SHALL add only this one advice, that theſe, or whatſoever other remedies againſt this ſin, muſt be uſed timely; it is oft-times the fruſtrating of bodily medicines, the applying them too late; and it is much oftener ſo in ſpiritual: Therefore if it be poſſible, let theſe and the like conſiderations be ſo conſtantly and habitually fixed in thy heart, that they may frame it to ſuch meekneſs as may prevent all riſings of rancour or revenge in thee; for it is much better they ſhould ſerve as armour to prevent, than as baſſam to cure the wound. But if this paſſion be not yet ſo ſubdued in thee, but that there will be ſome ſtirrings of it, yet then be ſure to take it at the very firſt riſe, and let not thy fancy chew, as it were, upon the injury, by often rolling it in thy mind; but remember betimes the foregoing conſiderations, and withal, that this is a time and ſeaſon of trial to thee, wherein thou mayeſt ſhew thou haſt profited in Chriſt's ſchool, there now being an opportunity offered thee, either of obeying and pleaſing God, by paſſing by this offence of thy brother, or elſe of obeying and pleaſing Satan, that lover of diſcord, by nouriſhing hatred againſt him. Remember this, I ſay, betimes, before thou be inflamed; for if this fire be thoroughly kindled, it will caſt ſuch a ſmoke, as will blind thy reaſon, and make thee unfit to judge, even in this ſo very plain a caſe, whether it be better, by obeying God, to purchaſe to thyſelf eternal bliſs, or by obeying Satan, eternal torments. Whereas, if thou put the queſtion to thyſelf before this commotion and diſturbance of mind, it is impoſſible but thy underſtanding muſt pronounce for God;

The firſt riſing of rancour to be ſuppreſſed.

and then unleſs thou wilt be ſo perverſe, that thou wilt deliberately chuſe death, thou wilt ſurely practiſe according to that ſentence of thy underſtanding. I ſhall add no more on this firſt part of charity, that of the affections.

Charity in the actions.

20. I PROCEED now to that of the actions; and this indeed is it whereby the former muſt be approved; we may pretend great charity within, but if none breaks forth in the actions, we may ſay of that love, as St. *James* doth of the faith he ſpeaks of, *that it is dead*, James ii. 20. It is the loving in deed that muſt *approve our hearts before God*, 1 John iii. 18. Now this love in the actions may likewiſe fitly be diſtributed, as the former was, in relation to the four diſtinct capacities of our brethren, their ſouls, their bodies, their goods, and credit.

Towards the mind of our neighbour.

21. THE ſoul, I formerly told you, may be conſidered either in a natural or ſpiritual ſenſe; and in both of them charity binds us to do all the good we can. As the ſoul ſignifies the mind of man, ſo we are to endeavour the comfort and refreſhment of our brethren, deſire to give them all true cauſe of joy and chearfulneſs; eſpecially when we ſee any under any ſadneſs or heavineſs, then to bring out all the cordials we can procure; that is, to labour by all Chriſtian and fit means to chear the troubled ſpirits of our brethren, *to comfort them that are in any heavineſs*, as the Apoſtle ſpeaks, 2 *Cor.* i. 4.

His ſoul.

22. BUT the ſoul, in the ſpiritual ſenſe, is yet of greater concernment, and the ſecuring of that is a matter of much greater moment, than the refreſhing of the mind only, inaſmuch as the eternal ſorrows and ſadneſſes of hell exceed the deepeſt ſorrows of this life; and therefore, though we muſt not omit the former, yet on this we are to employ our moſt zealous charities; wherein we are not to content ourſelves with a bare wiſhing well to the ſouls of our brethren; this alone is a ſluggiſh ſort of kindneſs, unworthy of thoſe who are to imitate the great Redeemer of ſouls, who did and ſuffered ſo much in that purchaſe: No, we muſt add alſo our endeavours to make them what we wiſh them: To this purpoſe it were very reaſonable to propound to ourſelves, in all our converſings with others,

others, that one great design of doing some good to their souls. If this purpose were fixed in our minds, we should then discern perhaps many opportunities, which now we overlook, of doing something towards it. The brutish ignorance of one would call upon thee to endeavour his instruction: the open sin of another, to reprehend and admonish him; the faint and weak virtue of another, to confirm and encourage him. Every spiritual want of thy brother may give thee some occasion of exercising some part of this charity: Or, if thy circumstances be such, that, upon sober judging, thou think it vain to attempt any thing thyself, as if either thy meanness, or thy unacquaintedness, or any the like impediment, be like to render thy exhortations fruitless, yet if thou art industrious in thy charity, thou mayest probably find out some other instrument, by whom to do it more successfully. There cannot be a nobler study, than how to benefit men's souls; and therefore where the direct means are improper, it is fit we should whet our wits for attaining of others. Indeed it is a shame that we should not as industriously contrive for this great spiritual concernment of others, as we do for every worldly trifling interest of their own; yet in them we are unwearied, and try one means after another, till we compass our end. But if after all our serious endeavours the obstinacy of men do not suffer us, or themselves rather, to reap any fruit from them; if all our wooings and intreatings of men to have mercy on their own souls will not work on them, yet be sure to continue still to exhort by thy example. Let thy great care and tenderness of thy own soul preach to them the value of theirs, and give not over thy compassions to them, but with the prophet, *Jer.* xiii. 17. *Let thy soul weep in secret for them*; and with the Psalmist, *Let rivers of waters run down thine eyes, because they keep not God's laws*, Psal. cxix. 136. Yea, with Christ himself, weep over them, *who will not know the things that belong to their peace*, Luke xix. 42. And when no importunities with them will work, yet even then cease not to importune God for them, that he will draw them to himself. Thus we see *Samuel*, when he could not dissuade the people from that sinful purpose they were upon, yet he professes notwithstanding, that he will not cease praying for them; nay, he looked on it as so much a duty, that it would be sin for

him to omit it. *God forbid*, ſays he, *that I ſhould ſin againſt the Lord, in ceaſing to pray for you*, 1 Sam. xii. 23. Nor ſhall we need to fear that our prayers will be quite loſt; for if they prevail not for thoſe for whom we pour them out, yet however they will return into our own boſoms, *Pſal.* xxxv. 13. we ſhall be ſure not to miſs of the reward of that charity.

Charity in reſpect of the body.

23. IN the ſecond place, we are to exerciſe this active charity towards the bodies of our neighbours; we are not only to compaſſionate their pains and miſeries, but alſo to do what we can for their eaſe and relief. The good *Samaritan*, Luke x. had never been propoſed as our pattern, had he not as well helped, as pitied the wounded man. It is not good wiſhes, no, nor good words neither, that avail in ſuch caſes, as St. *James* tells us, *If a brother or ſiſter be naked and deſtitute of daily food, and one of you ſay unto them, depart in peace, be ye warmed, and be ye filled, notwithſtanding ye give them not thoſe things that are needful to the body, what doth it profit?* James ii. 15, 16. No, ſure, it profits them nothing, in reſpect of their bodies, and it will profit thee as little in reſpect of thy ſoul; it will never be reckoned to thee as a charity. This relieving of the bodily wants of our brethren is a thing ſo ſtrictly required of us, that we find it ſet down, *Matth.* xxv. as the eſpecial thing we ſhall be tried by at the laſt day, on the omiſſion whereof is grounded that dreadful ſentence, ver. 41. *Depart from me, ye curſed, into everlaſting fire, prepared for the devil and his angels.* And if it ſhall now be aſked, what are the particular acts of this kind, which we are to perform? I think we cannot better inform ourſelves for the frequent and ordinary ones, than from this chapter; where are ſet down theſe ſeverals, *The giving meat to the hungry, and drink to the thirſty, harbouring the ſtranger, clothing the naked, and viſiting the ſick and impriſoned:* By which viſiting is meant not a bare coming to ſee them; but ſo coming as to comfort and relieve them; for otherwiſe it will be but like the *Levite* in the goſpel, *Luke* x. who came and *looked on the wounded man*, but did no more; which will never be accepted by God. Theſe are common and ordinary exerciſes of this charity, for which we cannot want frequent opportunities. But beſides theſe, there may ſometimes, by God's eſpecial providence,

providence, fall into our hands occasions of doing other good offices to the bodies of our neighbours; we may sometimes find a wounded man, with the *Samaritan*, and then is it our duty to do as he did; we may sometimes find an innocent person condemned to death, as *Susannah* was, and then are with *Daniel*, to use all possible endeavours for their deliverances. This case *Solomon* seems to reflect to, *Prov.* xxiv. 11, 12. *If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain: if thou sayest, Behold we know it not; doth not he that pondereth the heart consider? And he that keepeth thy soul, doth not he know it; and shall not he render to every man according to his deeds?* We are not likely to put off the matter with vain excuses, but to remember that God, who knows our most secret thoughts, will severely examine whether we have willingly omitted the performance of such a charity. Sometimes again, (nay, God knows often now-a-days) we may see a man, that, by a course of intemperance, is in danger to destroy his health, to shorten his days; and then it is a due charity, not only to the soul, but to the body also, to endeavour to draw him from it. It is impossible to set down all the possible acts of this corporal charity, because there may sometimes happen such opportunities as none can foresee: We are therefore always to carry about us a serious resolution of doing whatever good of this kind we shall at any time discern occasion for; and then, whenever that occasion is offered, we are to look on it as a call, as it were, from heaven, to put that resolution in practice. This part of charity seems to be so much implanted in our natures, as we are men, that we generally account them not only unchristian, but inhuman, that are void of it; and therefore, I hope, there will not need much persuasion to it, since our very nature inclines us; but certainly that very consideration will serve hugely to increase the guilt of those that are wanting in it; for since this command is so agreeable even to flesh and blood, our disobedience to it can proceed from nothing but a stubbornness and resistance against God, who gives it.

SUNDAY XVII.

Of Charity, Almsgiving, &c. Of Charity in respect of our Neighbour's Credit, &c. Of Peace-making: Of going to Law: Of Charity to our Enemies, &c.

Charity in respect of the goods.

Sect. 1. THE third way of expressing this charity, is towards the goods or estate of our neighbour: We are to endeavour his thriving and prosperity in these outward good things; and, to that end, be willing to assist and further him in all honest ways of improving or preserving them, by any neighbourly and friendly office; opportunities of this do many times fall out: A man may sometimes by his power or persuasion deliver his neighbour's goods out of the hands of a thief or oppressor; sometimes again by his advice and counsel he may set him in a way of thriving, or turn him from some ruinous course; and many other occasions there may be of doing good turns to another, without any loss or damage to ourselves; and then we are

Towards the rich.

to do them, even to our rich neighbours, those that are as wealthy (perhaps much more so) as ourselves; for though charity does not bind us to give to those that want less than ourselves, yet whenever we can further their profit without lessening our own store, it requires it of us: Nay, if the damage be but light to us in comparison of the advantage to him, it will become us rather to hazard that light damage, than lose him that greater advantage.

Towards the poor.

2. BUT towards our poor brother charity ties us to much more; we are there not only to consider the supplying of his wants, and not to stick at parting with what is our own to relieve him, but, as far as we are able, give freely what is necessary to him. This duty of almsgiving is perfectly necessary for the approving our love, not only to men, but even to God himself, as St. *John* tells us, 1 *John* iii. 17. *Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?* It is vain for him to pretend to love either God or man, who loves his money so much better, that he will see his

poor

poor brother (who is a man, and bears the image of God) suffer all extremities, rather than part with any thing to relieve him. On the other side, the performance of this duty is highly acceptable with God, as well as with men.

3. It is called, *Heb.* xiii. 16. *A sacrifice wherewith God is well pleased:* and again, *Phil.* iv. 18. St. *Paul* calls their alms to him, *A sacrifice acceptable, well pleasing to God:* And the church hath always looked on it as such, and therefore joined with it the solemnest part of worship, the holy sacrament. But because even sacrifices themselves under the law were often made unacceptable, by being maimed and blemished, it will here be necessary to enquire what are the due qualifications of this sacrifice.

4. Of these there are some that respect the motive, some the manner, of our giving. The motive may be three-fold, respecting God, our neighbour, and ourselves. That which respects God is obedience and thankfulness to him: He has commanded we should give alms, and therefore one special end of our doing so must be the obeying that precept of his. And it is from his bounty alone that we receive all our plenty, and this is the properest way of expressing our thankfulness for it; for, as the Psalmist saith, *Our goodness extendeth not unto God*, Psal. xvi. 2. That tribute which we desire to pay out of our estates, we cannot pay to his person. It is the poor that are, as it were, his proxy and receivers: and therefore, whatever we should by way of thankfulness give back again unto God, our alms is the way of doing it. Secondly, in respect of our neighbour, the motive must be a true love and compassion to him, a tender fellow-feeling of his wants, and desire of his comfort and relief. Thirdly, in respect of ourselves, the motive is to be the hope of that eternal reward promised to this performance. This Christ points out to us, when he bids us *lay up our treasure in heaven*, Matt. vi. 20. and to *make us friends of the mammon of unrighteousness, that they may receive us into everlasting habitations*, Luke xvi. 9. that is, by a charitable dispensing of our temporal goods to the poor, to lay up a stock in heaven, to gain a title to those endless felicities, which God has promised to the charitable. That is the harvest we must expect of what we sow in

Motives of almsgiving.

these works of mercy, which will be so rich, as would abundantly recompense us, though we should, as the Apostle speaks, 1 *Cor.* xiii. 3. *bestow all our goods to feed the poor*: But then we must be sure we make this our sole aim, and not, instead of this, propose to ourselves the praise of men, as the motive of our charity, for that will rob us of the other; this is expressly told us by Christ, *Matth.* vi. They that set their hearts on the credit they shall gain with men, must take that as their portion, *ver.* 2. *Verily I say unto you, they have their reward*; they chuse, it seems, rather to have men their paymasters than God, and to them they are turned off; that little airy praise, they get from them, is all the reward they must expect: *Ye have no reward of my Father which is in heaven*, ver. 1. We have therefore need to watch our hearts narrowly, that this desire of vain-glory steal not in, and befool us into that miserable exchange of a vain blast of men's breath, for those substantial and eternal joys of heaven.

Manner of Almsgiving.

5. IN the second place we must take care of our almsgiving in respect of the manner: And in that, first, we must give chearfully. Men usually value a small thing that is given chearfully, and with a good heart, more than a much greater that is wrung from a man with grudging and unwillingness; and God is of the same mind, he loves a chearful giver, 2 *Cor.* ix. 7. which the Apostle makes the reason of the foregoing exhortation of not *giving grudgingly, or as of necessity*, ver. 6. and sure it is no unreasonable thing, that is herein required of us; there being no duty that has to human nature more of pleasure and delight, unless it be where covetousness or cruelty have quite worked out the man, and put a ravenous beast in his stead. Is it not a most ravishing pleasure to him that hath any bowels, to see the joy that a seasonable alms brings to a poor wretch? How it revives and puts new spirits in him, that was even sinking? Certainly, the most sensual creature alive knows not how to bestow his money upon any thing that shall bring him in so great a delight; and therefore methinks it should be no hard matter to give, not only without grudging, but even with a great deal of alacrity and chearfulness, it being the fetching in of pleasure to ourselves.

Chearfully.

6. THERE

6. THERE is but one objection can be made against this, and that is, that the danger of impoverishing one's self by what one gives may take off that pleasure, and make men either not give at all, or not so chearfully. To this I answer, that first, were this hazard never so apparent, yet it being the command of God, that we shall thus give, we are yet to obey chearfully, and be as well content to part with our goods in pursuance of this duty, as we are many times called to do upon some other. In which case Christ tells us, *He that forsakes not all that he hath, cannot be his disciple.* *The fear of impoverishing ourselves by it vain and impious.*

7. BUT, secondly, this is sure a vain supposition, God having particularly promised the contrary, to the charitable; that it shall bring blessings on them even in these outward things: *The liberal soul shall be made fat, and he that watereth shall be watered also himself*, Prov. xi. 25. *He that giveth to the poor shall not lack*, Prov. xxviii. 27. And many the like texts there are, so that one may truly say, this objection is grounded in direct unbelief. The short of it is, we dare not trust God for this. Giving to the poor is directly the putting our wealth into his hands. *He that giveth to the poor lendeth unto the Lord*, Prov. xix. 17. and that too on solemn promise of repayment, as it follows in that verse, *that which he hath given, will he pay him again.* It is amongst men thought a great disparagement when we refuse to trust them: It shews we either think them not sufficient, or not honest. How vile an affront is it then to God, thus to distrust him? Nay, indeed, how horrid blasphemy to doubt the security of that, for which he hath thus expressly passed his word, who is lord of all, and therefore cannot be insufficient, and who is the God of truth, and therefore will not fail to make good his promise? Let not then that infidel fear of future want contract and shut up thy bowels from thy poor brother; for though he be never likely to pay thee, yet God becomes his surety, and enters bond with him, and will most assuredly pay thee with increase. Therefore it is so far from being damage to thee, thus to give, that it is thy great advantage. Any man would rather chuse to put his money in some sure hand, where he may both improve, and be certain of it at his need, than to let it lie unprofitably by him,

especially if he be in danger of thieves, or other accidents, by which he may probably lose it. Now, alas! all that we possess is minutely in danger of losing; innumerable accidents there are, which may in an instant bring a rich man to beggary; he that doubts this, let him but read the story of *Job*, and he will there find an example of it. And therefore what so prudent course can we take for our wealth, as to put it out of the reach of those accidents, by thus lending it to God, where we may be sure to find it ready at our greatest need, and that too with improvement and increase; in which respect it is that the Apostle compares alms to seed, 2 *Cor.* ix. 10. We know it is the nature of seed that is sown, to multiply and increase; and so do all our acts of mercy, they return not single and naked to us, but bring in their sheaves with them, a most plenteous and bountiful harvest. God deals not with our alms, as we too often do with his graces, wrap them up in a napkin, so that they shall never bring in any advantage to us, but makes us most rich returns: and therefore we have all reason most chearfully, yea joyfully, to set to this duty, which we have such invitation to, as well in respect of our own interests, as our neighbour's need.

Give seasonably.

8. SECONDLY, We must give seasonably: It is true, indeed, there are some so poor, that an alms can never come unseasonably, because they always want; yet even to them there may be some special seasons of doing it to their greater advantage: For sometimes an alms may not only deliver a poor man from some present extremity, but by the right timing of it, may set him in some way of a more comfortable subsistence afterwards. And for the most, I presume, it is a good rule to dispense what we intend to any, as soon as may be, for delays are hurtful oftentimes both to them and ourselves; first, as to them, it is sure, the longer we delay, the longer they groan under the present want; and after we have designed them relief, it is in some degree a cruelty to defer bestowing of it; for so long we prolong their sufferings. You will think him an hard-hearted physician, that, having a certain cure for a man in pain, should, when he might presently apply it, make unnecessary delays, and so keep the poor man still in torture; and the same it is here; we want of the due compassion, if we can be content

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our poor brother should have one hour of unnecessary suffering, when we have present opportunity of relieving him: Or, if he be not in such extremity of want, yet whatever we intend him for his greater comfort, he loses so much of it, as the time of the delay amounts to. Secondly, in respect of ourselves, it is ill to defer; for thereby we give advantage to the temptations either of Satan, or our own covetous humour, to dissuade us from it. Thus it fares too often with many christian duties; for want of a speedy execution, our purposes cool, and never come to act; so many resolve they will repent, but because they set not immediately upon it, one delay succeeds another, and keeps them from ever doing it at all; and so it is very apt to fall out in this case, especially with men, who are of a covetous temper; and therefore they, of all others, should not trust themselves thus to delay.

9. THIRDLY, We should take care to give prudently, that is, to give most where it is most needed, and in such a manner as may do the receiver most good. *Prudently.* Charities do often miscarry for want of this care; for if we give at all adventures to all that seem to want, we may sometimes give more to those, whose sloth and lewdness is the cause of their wants, than to those who best deserve it; and so both encourage the one in their idleness, and disable ourselves from giving to the other. Yet I doubt not such may be the present wants even of the most unworthy, that we are to relieve them; but where no such pressing need is, we shall do best to chuse out the fitter objects of charity; such are those, who either are not able to labour, or else have a greater charge than their labour can maintain; and to those our alms should be given, also in such manner as may be most likely to do them good; the manner of which may differ, according to the circumstances of their condition. It may to some be best, perhaps, to give them by little and little, to others the giving it all at once may tend more to their benefit; and sometimes a seasonable loan may do as well as a gift, and that may be in the power sometimes of those who are able to give but little. But when we thus lend on charity, we must lend freely without use, and also with a purpose, that if he should prove unable to pay, we will forgive so much of the principal as his needs require, and our abilities will

will permit. They want much of this charity, who clap up poor debtors in prison, when they know they have nothing to answer the debt; which is a great cruelty to make another miserable, when nothing is gained to ourselves by it.

10. FOURTHLY, We should give liberally; we must not be strait-handed in our alms, and give by such pitiful scantlings, as will bring almost no relief to the receiver; for that is a kind of mockery; it is as if one should pretend to feed one that is almost famished, by giving him a crumb of bread: Such doles as that would be most ridiculous, yet, I fear, it is too near the proportion of some men's alms; such men are below those Disciples we read of, who knew only the baptism of *John*; for it is to be observed, that *John Baptist*, who was but the forerunner of Christ, makes it a special part of his doctrine, that he *that hath two coats, should impart to him that hath none*, Luke iii. 11. He says not, he that hath some great wardrobe, but even he that hath but two coats, must part with one of them; from whence we may gather, that whatsoever is above (not our vanity but) our need, should thus be disposed of, when our brethren's necessity requires it. But if we look into the first times of the gospel, we shall find christianity far exceeded this proportion of *John*'s; the converts assigned not a part only, but frankly *gave all to the use of the brethren*, Acts iv. And though that, being upon an extraordinary occasion, will be no measure for our constant practice, yet it may shew us how prime and fundamental a part of christianity this of charity is, that at the very first founding of the church such vast degrees of it were practised; and if we further consider what precepts of love are given us in the gospel, even to the *laying down our lives for the brethren*, 1 John iii. 16. we cannot imagine our goods are in God's account so much more precious than our lives, that he would command us to be prodigal of the one, and yet allow us to be sparing of the other.

11. A MULTITUDE of arguments might be brought to recommend this bounty to all that profess Christ; I shall mention only two, which I find used by St. *Paul* to the *Corinthians*, on this occasion: The first is the example of Christ, 2 *Cor.* viii. 9. *For ye know the grace of our Lord Jesus Christ, who though he was rich, yet for your*

your sakes he became poor, that ye through his poverty might be rich. Christ emptied himself of all that glory and greatness he enjoyed in heaven with his Father, and submitted himself to a life of much meanness and poverty, only to enrich us. And therefore, for shame, let us not grudge to empty our coffers, to lessen somewhat of our heaps to relieve his poor members. The second is the expectation of reward, which will be more or less, according to the degrees of our alms, 2 *Cor.* ix. 6. *He that soweth sparingly shall reap sparingly, and he that soweth bountifully shall reap bountifully.* We think him a very improvident husbandman, that to save a little seed at present, sows so thin as to spoil his crop; and the same folly it will be in us, if, by the sparingness of our alms, we make ourselves a lank harvest hereafter, lose either all or a great part of those rewards which God hath provided for the liberal almsgiver. What is the proportion which may be called a liberal almsgiving, I shall not undertake to set down, there being degrees even in liberality: one may give liberally, and yet another give it more liberally than he; besides, liberality is to be measured not so much by what is given, as by the ability of the givers. A man of a mean estate may give less than one of a great, and yet be the more liberal person, because that little may be more out of his, than the greater is out of the other's. Thus we see Christ pronounceth the poor Widow *to have given more to the treasury than all the rich men*, Luke xxi. 3. not that her two *mites* were more than their rich gifts, but that it was more for her, she having left nothing behind, whereas they gave out of their abundance what they might easily spare. Every man must herein judge for himself; we see the Apostle, though he earnestly presses the *Corinthians* to bounty, yet prescribes not to them how much they shall give, but leaves that to their own breasts, 2 *Cor.* ix. 7. *Every man according as he purposeth in his heart, so let him give.* But let us still remember, that the more we give (provided we do not thereby fail in the support of those that most immediately depend on us) the more acceptable it will be to God, and the more rewardable by him. And to secure the performance of the duty of almsgiving (whatever the proportion be) we may do very well to follow the advice St. *Paul* gives the *Corinthians* in this matter, 1 *Cor.* xvi. 2. *Upon the first*

day of the week let every one of you lay by him in ſtore, as God hath proſpered him. If men would do thus, lay by ſomewhat weekly in ſtore for this work of charity, it were the ſureſt way not to be unprovided of ſomewhat to give, when an occaſion offered itſelf; and by giving ſo, by little and little, the expence would become leſs ſenſible, and ſo it be a means to prevent thoſe grudgings and repinings which are apt to attend men in greater diſburſements: And ſure this were in other reſpects alſo a very proper courſe; for when a tradeſmen caſts up his weekly account, and ſees what his gains have been, it is of all others the moſt ſeaſonable time to offer this tribute to God out of what he hath by his bleſſing gained. If any will ſay, they cannot ſo well weekly reckon their gains, as by longer ſpaces of time, I ſhall not contend with them for that preciſe time, let it be done monthly or quarterly, ſo it be done: But that ſomewhat ſhould ſtill be laid by in bank for theſe uſes, rather than left looſe to our ſudden charities, it is ſure very expedient; and I doubt not whoever ſhall make trial of it, will, upon experience, acknowledge it to be ſo.

Charity in reſpect of the credit.

12. THE fourth exerciſe of our charity is towards the credit of our neighbour: And of this we may have many occaſions; ſometimes towards the innocent, and ſometimes alſo towards the guilty. If one, whom we know to be an innocent perſon, be ſlandered, and traduced, charity binds us to do what we may for the declaring his innocency, and delivering him from that falſe imputation, and that not only by witneſſing when we are called to it, but by a voluntary offering our teſtimony on his behalf; or if the accuſation be not before a court of juſtice, and ſo there be no place for that our more ſolemn teſtimony, but that it be only a ſlander, toſſed from one to another, yet even there we are to do what we can to clear him; by taking all occaſions publickly to declare what we know of his innocency. But even to the guilty there is ſome charity of this kind to be performed, ſometimes by concealing the fault, if it be ſuch, that no other part of charity to others make it neceſſary to diſcover it, or it be not ſo notorious, as that it will be ſure to betray itſelf. The wounds of reputation are of all others the moſt incurable; and therefore it may well become chriſtian charity to prevent them, even where they have been deſerved; and perhaps ſuch a tenderneſs

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in hiding the fault may sooner bring the offender to repentance, if it be seconded (as it ought to be) with all earnestness of private admonition. But if the fault be such, that it be not to be concealed, yet still there may be place for this charity, in extenuating and lessening it, as far as the circumstances will bear; as, if it were done suddenly and rashly, charity will allow some abatement of the censure, which would belong to a designed and deliberate act; and so proportionably in other circumstances. But the most frequent exercises of this charity happen towards those, of whose either innocency or guilt we have no knowledge, but are by some doubtful actions brought under suspicion: And here we must remember, that it is the property of love, not to think evil, to judge the best; and therefore we are both to abstain from uncharitable conclusions of them ourselves, and as much as lies in us, to keep others from them also, and so endeavour to preserve the credit of our neighbour, which is oftentimes as much shaken by unjust suspicions, as it would be by the truest accusations. To these cases, I suppose, belongs that precept of Christ, *Matt.* vii. 1. *Judge not*: And when we consider how that is backed in the following words, *that ye be not judged*, we shall have cause to believe it no such light matter as the world seems to account it; our unmerciful judging of others will be paid home to us, in the strict and severe judgment of God.

Acts of charity in some respects acts of justice also.

13. I HAVE now gone through this active charity, as it relates to the four several capacities of our brethren, many of the particulars whereof were before briefly mentioned when we spake of justice. If any think it improper, that the same act should be made parts of justice and charity too, I shall desire them to consider, that charity being by Christ's command become a debt to our brethren, all the parts of it may in that respect be ranked under the head of justice, since 'tis sure, paying of debts is a part of that. Yet because in our common use we do distinguish between the offices of justice and charity, I have chose to enlarge on them, in particular reference to charity. But I desire it may still be remembered, that whatsoever is under precept, is so much a due from us, that we sin not only against charity, but justice too, if we neglect it; which

deserves to be considered, the more to stir up our care to the performance, and the rather because there seems to be a common error in this point. Men look upon their acts of mercy, as things purely voluntary, that they have no obligation to; and the effect of it is this, that they are apt to think very highly of themselves, when they have performed any, though never so mean; but never blame themselves, though they omit all; which is a very dangerous, but withal a very natural fruit of the former persuasion. If there be any charities, wherein justice is not concerned, they are those which, for the height and degrees of them, are not made matter of strict duty, that is, are not in those degrees commanded by God; and even after these it will be very reasonable for us to labour; but that cannot be done without taking the lower and necessary degrees in our way; and therefore let our first care be for them.

The great rule of charity.

4. To help us therein there will be no better means than to keep before our eyes that grand rule of *loving our neighbour as ourselves*; this the Apostle makes the sum of our whole duty to our neighbour, *Rom.* xiii. 9. Let this therefore be the standard, whereby to measure all thy actions which relate to others; whenever any necessity of thy neighbour's presents itself to thee, ask thyself whether if thou wert in the like case, thy love to thyself would not make thee industrious for relief; and then resolve, thy love to thy neighbour must have the same effect for him. This is that royal law, as St. *James* calls it, *James* ii. 8. which all that profess themselves subjects to Christ, must be ruled by; and whosoever is so, will not fail of performing all charities to others, because it is sure he would upon the like occasions have all such performed to himself. There is none but wishes to have his good name defended, his poverty relieved, his bodily sufferings succoured; only it may be said, that in the spiritual wants there are some so careless of themselves, that they wish no supply, they desire no reproofs, no instructions, nay, are angry when they are given them. It may therefore seem that such men are not, by virtue of this rule, tied to those sorts of charities. To this I answer, That the love of ourselves, which is here set as the measure of that to our neighbour, is to be understood to be that reasonable love,

which men ought to have; and therefore though a man fail of that due love he owes himself, yet his neighbour hath not thereby forfeited his right; he hath still a claim to such a degree of our love, as is answerable to that, which in right we should bear to ourselves, and such, I am sure, is this care of our spiritual estate; and therefore it is not our despising our own souls, that will absolve us from charity to other men's: Yet I shall not much press this duty in such men, it being neither likely that they will be persuaded to it, or do any good by it; their ill example will overwhelm all their good exhortations, and make them unfruitful.

Peace-making.

15. THERE is yet one act of charity behind, which doth not properly fall under any one of the former heads, and yet may relate to them all, and that is, the making peace and amity among others; by doing whereof we may much benefit both the souls, bodies, goods and credit of our brethren; for all these are in danger by strife and contention. The reconciling of enemies is a most blessed work, and brings a blessing on the actors; we have Christ's word for it: *Blessed are the peace-makers*, Matt. v. 9, and therefore we may be encouraged diligently to lay hold on all opportunities of doing this office of charity, to use all our art and endeavour to make up all grudges and quarrels we discern among others; neither must we only labour to restore peace, where it is lost, but to preserve it where it is; first, generally, by striving to beget in the hearts of all we converse with a true value of that most precious jewel, peace: Secondly, particularly by a timely prevention of those jars and unkindnesses we see likely to fall out. It may many times be in the power of a discreet friend or neighbour to cure those mistakes and misapprehensions, which are the first beginnings of quarrels and contentions; and it will be both more easy, and more profitable thus to prevent, than pacify strifes. 'Tis sure it is more easy; for when a quarrel is once broken out, 'tis like a violent flame, which cannot so soon be quenched; as it might have been whilst it was but a smothering fire. And then it is also more profitable; for it prevents many sins, which in the progress of an open contention are almost sure to be committed. *Solomon* says, *In the multitude of words there wanteth not sin*, Prov. x. 19. Which cannot more truly

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truly be ſaid of any ſort of words, than thoſe that paſs in anger; and then, though the quarrel be afterwards compoſed, yet thoſe ſins will ſtill remain on their account; and therefore it is a great charity to prevent them.

He that undertakes it, muſt be peaceable himſelf.

16. BUT to fit a man for this ſo excellent an office of peace-making, 'tis neceſſary that he be firſt remarkably peaceable himſelf; for with what face canſt thou perſuade others to that which thou wilt not perform thyſelf? Or how canſt thou expect thy perſuaſions ſhould work? It will be a ready reply in every man's mouth, *Thou hypocrite, caſt out firſt the beam out of thine own eye*, Matt. vii. 5. and therefore be ſure thou qualify thyſelf for the work. There is one point of peaceableneſs, which ſeems to be little regarded among men, and that is in the caſe of legal treſpaſſes: Men think it nothing to go to law about every petty trifle, and as long as they have but law on their ſide, never think they are to blame: But ſure, had we that true peaceableneſs of ſpirit, which we ought, we ſhould be unwilling for ſuch ſlight matters to trouble and diſquiet our neighbours. Not that all going to law is utterly unchriſtian, but ſuch kinds of ſuits eſpecially as are upon contentiouſneſs, and ſtoutneſs of humour, to defend ſuch an inconſiderable right, as the parting with will do us little or no harm; or, what is yet worſe, to avenge ſuch a treſpaſs. And even in great matters, he that ſhall part with ſomewhat of his right for love of peace, does ſurely the moſt chriſtianly, and moſt agreeably to the advice of the Apoſtle, 1 *Cor.* vi. 7. *Rather to take wrong and ſuffer ourſelves to be defrauded.* But if the damage be ſo unſupportable, that it is neceſſary for us to go to law, yet even then we muſt take care of preſerving peace; firſt, by carrying ſtill a friendly and chriſtian temper towards the party, not ſuffering our hearts to be at all eſtranged from him: Secondly, by being willing to yield to any reaſonable terms of agreement, whenever they ſhall be offered; and truly, if we carry not this temper of mind in our ſuits, I ſee not how they can be reconcileable with that peaceableneſs ſo ſtrictly required of all chriſtians. Let thoſe conſider this who make it their pleaſure themſelves to diſquiet their neighbour, or their

Of going to Law.

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trade, or ſtir others to do it. This tender regard of peace, both in ourſelves and others, is abſolutely neceſſary to be entertained of all thoſe who own themſelves to be the ſervants of him whoſe title it is to be the *Prince of Peace*, Iſa. ix. 6.

This Charity of the actions muſt reach to enemies.

17. ALL that remains to be touched on concerning this charity of the actions, is the extent of it; which muſt be as large as the former of the affections, even to the taking in, not only ſtrangers, and thoſe of no relation to us, but even of our bittereſt enemies. I have already ſpoken ſo much of the obligations we are under to forgive them, that I ſhall not here ſay any thing of that; but that being ſuppoſed a duty, it will ſure then appear no unreaſonable thing to proceed one ſtep further, by doing them good turns; for when we have once forgiven them, we can then no longer account them enemies, and ſo it will be no hard matter, even to fleſh and blood, to do all kind things to them. And indeed this is the way by which we muſt try the ſincerity of our forgiveneſs. It is eaſy to ſay, I forgive ſuch a man; but if when an opportunity of doing him good is offered, thou declineſt it, it is apparent there yet lurks the old malice in thy heart; where there is a thorough forgiveneſs, there will be as great a readineſs to benefit an enemy as a friend; nay, perhaps, in ſome reſpects a greater, a true charitable perſon looking upon it as an eſpecial prize, when he has an opportunity of evidencing the truth of his reconciliation, and obeying the precept of his Saviour, *by doing good to them that hate him*, Matt. v. 44. Let us therefore reſolve that all actions of kindneſs are to be performed to our enemies, for which we have not only the command, but alſo the example of Chriſt, who had not only ſome inward relentings towards us, his obſtinate and moſt provoking enemies, but ſhewed it in acts, and thoſe no cheap or eaſy ones, but ſuch as coſt him his deareſt blood. And ſurely we can never pretend to be either obeyers of his command, or followers of his example, if we grudge to teſtify our love to our enemies, by thoſe ſo much cheaper ways of *feeding them in hunger*, and the like, recommended to us by the Apoſtle, *Rom.* xii. 20. But if we could perform theſe acts of kindneſs to enemies, in ſuch a manner as might draw them from their enmity, and

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win them to peace, the charity would be doubled; and this we ſhould aim at, for that we ſee the Apoſtle ſets as the end of the forementioned acts of feeding, *&c.* that we may *heaps coals of fire on their heads*; not coals to burn, but to melt them into all love and tenderneſs towards us: and this were indeed the moſt compleat way of imitating Chriſt's example, who, in all he did and ſuffered for us, deſigned the reconciling of us to himſelf.

Self-love an hindrance to this charity.

18. I HAVE now ſhewed you the ſeveral parts of our duty to our neighbour, towards the performance whereof I know nothing more neceſſary, than the turning out of our hearts that ſelf-love, which ſo often poſſeſſes them; and that ſo wholly, that it leaves no room for charity; nay, nor juſtice neither, to our neighbour. By this ſelf-love, I mean not that true love of ourſelves, which is the love and care of our ſouls (for that would certainly help, not hinder us, in this duty) but I mean that immoderate love of our own worldly intereſts and advantages, which is apparently the root of all, both injuſtice and uncharitableneſs, towards others. We find this ſin of ſelf-love ſet by the Apoſtle in the head of a whole troop of ſins, 2 *Tim.* iii. 2. as if it were ſome principal officer in Satan's camp: And certainly not without reaſon, for it never goes without an accurſed train of many other ſins, which, like the dragon's tail, *Rev.* xii. 4. ſweeps away all care of duty to others. We are by it made ſo vehement and intent upon the pleaſing ourſelves, that we have no regard to any body elſe, contrary to the direction of St. *Paul*, Rom. xv. 2. which is not to pleaſe ourſelves, *but every man to pleaſe his neighbour for his good to edification*; which he backs with the example of Chriſt, ver. 3. *For even Chriſt pleaſed not himſelf.* If therefore we have any ſincere deſire to have this virtue of charity rooted in our hearts, we muſt be careful to weed out this ſin of ſelf-love, for it is impoſſible they can proſper together.

Prayer a means to procure it.

19. BUT when we have removed this hinderance, we muſt remember that this, as all other graces, proceeds not from ourſelves, it is the gift of God; and therefore we muſt earneſtly pray to him to work it in us, to ſend his holy Spirit, which once appeared in the form of a dove, a meek and gall-leſs creature, to frame our hearts to

to the same temper, and enable us rightly to perform this duty.

Christian duties both possible and pleasant.

20. I HAVE now passed through those several branches I at first proposed, and shewed you what is our duty to God, ourselves, and our neighbour; of which I may say, as it is, *Luke* x. 28. *This do, and thou shalt live.* And surely it is no impossible task to perform this in such a measure as God will graciously accept, that is, in sincerity, though not in perfection; for God is not that austere master, *Luke* xix. 21. *That reaps where he hath not sown*; he requires nothing of us, which he is not ready by his grace to enable us to perform, if we be not wanting to ourselves, either in asking it by prayer, or in using it by diligence. And as it is not impossible, so neither is it such a sad melancholy task as men are apt to think it. It is a special policy of Satan's to do as the spies did, *Num.* xiii. 28. *Bring up an ill report upon this good land,* this state of christian life, thereby to discourage us from entering into it, to fright us with I know not what giants we shall meet with; but let us not thus be cheated, let us but take the courage to try, and we shall indeed find it a *Canaan, a land flowing with milk and honey*; God is not in this respect to his people *a wilderness, a land of darkness,* Jer. ii. 31. His service does not bereave men of any true joy, but helps them to a great deal: Christ's yoke is an easy, nay, a pleasant yoke, his burden a light, yea, a gracious burden. There is in the practice of Christian duties a great deal of present pleasure: and if we feel it not, it is because of the resistance our vicious and sinful customs make, which by the contention raises an uneasiness. But then, first, that is to be charged only on ourselves, for having got those ill customs, and thereby made that hard to us, which in itself is most pleasant, the duties are not to be accused for it. And then, secondly, even there the pleasure of subduing those ill habits, overcoming those corrupt customs, is such, as hugely outweighs all the trouble of the combat.

Even when they expose us to outward sufferings.

21. BUT it will perhaps be said, that some parts of piety are of such a nature, as will be very apt to expose us to persecutions and sufferings in the world; and that those are not joyous but grievous.

I ANSWER,

I ANSWER, that even in those there is matter of joy: we see the Apostles thought it so; *They rejoiced that they were accounted worthy to suffer for Christ's name*, Acts v. 41. And St. *Peter* tells us, *that if any man suffer as a Christian, he is to glorify God for it*, 1 Pet. iv. 16. There is such a force and virtue in the testimony of a good conscience, as is able to change the greatest sufferings into the greatest triumph; and that testimony we can never have more clear and lively, than when we suffer for righteousness sake. So that you see christianity is very amiable, even in its saddest dress; the inward comforts of it do far surpass all the outward tribulations that attend it, and that even in the instant, while we are in the state of warfare upon earth; but then if we look forward to the crown of our victories, those eternal rewards in heaven, we can never think those tasks sad, though we had nothing at present to sweeten them that have such recompences awaiting them at the end: were our labours never so heavy, we could have no cause to faint under them. Let us therefore, whenever we meet with any discouragements in our course, fix our eyes on this rich prize, and then *run with patience the race which is set before us*, Heb. xii. 1. Follow the captain of our salvation through the greatest sufferings, yea, even through the same red sea of blood, which he hath waded, whenever our obedience to him shall require it; for though our fidelity to him should bring us to death itself, we are sure to be no losers by it; for to such he hath promised a crown of life; the very expectation whereof is able to keep a christian more chearful in his fetters and dungeon, than a worldling can be in the midst of his greatest prosperities.

The danger of delaying our turning to God.

22. ALL that remains for me farther to add, is earnestly to intreat and beseech the reader, that without delay he put himself into this so pleasant and gainful a course, by setting sincerely to the practice of all those things, which either by this book, or by any other means, he discerns to be his duty; and the further he hath formerly gone out of his way, the more haste it concerns him to make to get into it, and to use the more diligence in walking in it. He that hath a long journey to go, and finds that he hath lost a great part of his day in a wrong way, will not need much intreaty

intreaty either to turn into the right, or to quicken his pace in it. And this is the caſe of all thoſe that have lived in any courſe of ſin, they are in a wrong road, which will never bring them to the place they aim at; nay, which will certainly bring them to the place they moſt fear and abhor: much of their day is ſpent, how much will be left to finiſh their journey in, none knows; perhaps the next hour, the next minute, the night of death may overtake them. What a madneſs is it then for them to defer one moment to turn out of that path which leads to certain deſtruction, and to put themſelves in that which will bring them to bliſs and glory? yet ſo are men bewitched and enchanted with the deceitfulneſs of ſin, that no intreaty, no perſuaſion can prevail with them to make this ſo ſeaſonable, ſo neceſſary a change; not but they acknowledge it needful to be done, but they are unwilling to do it yet, they would enjoy all the pleaſures of ſin as long as they live, and then they hope, at their death, or ſome little time before it, to do all the buſineſs of their ſouls. But, alas! heaven is too high to be thus jumped into, the way to it is a long and leiſurely aſcent, which requires time to walk. The hazards of ſuch deferring are more largely ſpoken of in the diſcourſe of repentance; I ſhall not here repeat them, but deſire the reader ſeriouſly to lay them to heart, and then ſurely he will think it ſeaſonable counſel that is given by the wiſe man, *Eccluſ* v. 7. *Make no tarrying to turn to the Lord, and put not off from day to day.*

Private Devotions for ſeveral Occaſions, ordinary and extraordinary.

'Chriſtian Reader,

'I HAVE for the help of thy devotions, ſet down ſome '*Forms of Private Prayer* upon *ſeveral occaſions*: If 'it be thought an omiſſion that there are none for '*Families*, I muſt anſwer for myſelf, that it was not 'from any opinion, that *God* is not as well to be wor-'ſhipped in the family, as the cloſet; but becauſe the 'providence of *God* and the Church hath already fur-'niſhed thee for that purpoſe, infinitely beyond what

'my

'my utmoſt care could do; I mean, in the *Publick* '*Liturgy*, or *Common Prayer*, which for all public ad- 'dreſſes to *God* (and ſuch are family prayers) are ſo 'excellent and uſeful, that we may ſay of it, as *David* 'did of *Goliath*'s ſword, 1 *Sam.* xxi. 9. *There is none* '*like it.*

DIRECTIONS *for the* MORNING.

As ſoon as ever thou awakeſt in the Morning, lift up thy heart to God in this, or the like ſhort Prayer.

LORD, as thou haſt awaked my body from ſleep, ſo by thy grace awaken my ſoul from ſin, and make me ſo to walk before thee this day, and all the reſt of my life, that when the laſt trumpet ſhall awake me out of my grave, I may riſe to the life immortal, through Jeſus Chriſt.

'WHEN thou haſt thus begun, ſuffer not, (without 'ſome urgent neceſſity) any worldly thoughts to 'fill thy mind, till thou haſt alſo paid thy more ſo- 'lemn devotions to Almighty God; and therefore 'during the time thou art dreſſing thyſelf (which ſhould 'be no longer than common decency requires) exerciſe 'thy mind in ſome ſpiritual thoughts: As for example, 'conſider to what *temptations* thy *buſineſs* or *company* 'that day are moſt likely to lay thee open, and arm thy- 'ſelf with reſolutions againſt them; or again, conſider 'what *occaſions of doing ſervice* to God, or good to thy 'neighbour, are that day moſt likely to preſent themſelves, 'and reſolve to embrace them, and alſo contrive how thou 'mayeſt improve them to the uttermoſt. But eſpecially, 'it will be fit for thee to examine whether there has any 'ſin eſcaped thee ſince the laſt night's examination. If 'after theſe conſiderations any further leiſure remain, 'thou mayeſt profitably employ it in meditating on the 'general *Reſurrection* (whereof our riſing from our beds 'is a repreſentation) and of that dreadful *judgment*, 'which ſhall follow it, and then think with thyſelf in 'what preparation thou art for it, and reſolve to huſ- 'band carefully every minute of thy time towards the

'fitting

'fitting thee for that great account. As ſoon as thou 'art ready, retire to ſome private place, and there offer 'up to God thy morning ſacrifice of praiſe and prayer.'

PRAYERS *for the* MORNING.

At thy firſt kneeling down, ſay,

O Holy, bleſſed, and glorious Trinity, three perſons and one God, have mercy upon me a miſerable ſinner.

LORD, I know not what to pray for as I ought, O let thy Spirit help my infirmities, and enable me to offer up a ſpiritual ſacrifice acceptable to thee by Jeſus Chriſt.

A Thankſgiving.

O Gracious Lord, whoſe mercies endure for ever, I thy unworthy ſervant, who have ſo deeply taſted of them, deſire to render thee the tribute of my humbleſt praiſes for them. In thee, O Lord, I live and move, and have my being: Thou firſt madeſt me to be, and then, that I might not be miſerable, but happy, thou ſenteſt thy Son out of thy boſom to redeem me from the power of my ſins by his grace, and from the puniſhment of them by his blood, and by both to bring me to his glory. Thou haſt by thy mercy cauſed me to be born within thy peculiar fold, the Chriſtian Church, where I was early conſecrated to thee in Baptiſm, and have been partaker of all thoſe ſpiritual helps, which might aid me to perform that vow I there made to thee; and when, by my own wilfulneſs or negligence, I have failed to do it, yet thou in thy manifold mercies haſt not forſaken me, but haſt graciouſly invited me to repentance, afforded me all means both outward and inward for it, and with much patience hath attended, and not cut me off in the act of thoſe many damning ſins I have committed, as I have moſt juſtly deſerved. It is, O Lord, thy reſtraining grace alone, by which I have been kept back from any the greateſt ſins; and it is thy inciting and aſſiſting grace alone, by which I have been enabled to do any the leaſt good; therefore, not unto me, not unto me, but unto thy Name be the praiſe. For theſe, and all other thy ſpiritual bleſſings, my ſoul doth magnify the Lord, and all that within me praiſe his holy Name.

I likewiſe

I likewiſe praiſe thee for thoſe many outward bleſſings I enjoy, as health, friends, food and raiment, the comforts as well as the neceſſaries of this life; for thoſe continual protections of thy hand, by which I and mine are kept from danger; and thoſe gracious deliverances thou haſt often afforded out of ſuch as have befallen me, and for that mercy of thine, whereby thou haſt ſweetened and allayed thoſe troubles thou haſt not ſeen fit wholly to remove; for thy particular preſervation of me this night, and all other thy goodneſs towards me, Lord, grant that I may render thee not only the fruit of my lips, but the obedience of my life, that ſo theſe bleſſings here may be an earneſt of thoſe richer bleſſings thou haſt prepared for thoſe that love thee; and that for his ſake, whom thou haſt made the author of eternal ſalvation to all that obey him, even Jeſus Chriſt.

A Confeſſion.

O Righteous Lord, who hateſt iniquity, I thy ſinful creature caſt myſelf at thy feet, acknowledging that I moſt juſtly deſerve to be utterly abhorred and forſaken by thee: For I have drunk iniquity like water, gone on in a continued courſe of ſin and rebellion againſt thee, daily committing thoſe things thou forbiddeſt, and leaving undone thoſe things thou commandeſt: Mine heart, which ſhould be an habitation for thy Spirit, is become a cage of unclean birds, of foul and diſordered affections; and out of this abundance of the heart my mouth ſpeaketh, my hands act, ſo that in thought, word, and deed, I continually tranſgreſs againſt thee. (*Here mention the greateſt of thy ſins.*) Nay, O Lord, I have deſpiſed that goodneſs of thine, which ſhould lead me to repentance, hardening my heart againſt all thoſe means thou haſt uſed for my amendment. And now, Lord, what can I expect from thee, but judgment and fiery indignation? that is indeed the due reward of my ſins: But, O Lord, there is mercy with thee, that thou mayeſt be feared. O fit me for that mercy, by giving me a deep and hearty repentance, and then according to thy goodneſs let thine anger and thy wrath be turned away from me; look upon me in thy Son, my bleſſed Saviour, and for the merit of his ſufferings pardon all my ſins: And, Lord, I beſeech thee by the power of thy grace ſo to renew and purify my heart, that I may be-

come a new creature, utterly forsaking every evil way, and living in a constant, sincere, universal obedience to thee all the rest of my days; that behaving myself as a good and faithful servant, I may by thy mercy at the last be received into the joy of my Lord. Grant this for Jesus Christ's sake.

A Prayer for Grace.

O Most gracious God, from whom every good and perfect gift cometh, I a wretched creature, that am not able of myself so much as to think a good thought, beseech thee to work in me both to will and to do according to thy good pleasure. Enlighten my mind that I may know thee, and let me not be barren or unfruitful in that knowledge: Lord, work in my heart a true faith, a purifying hope, and an unfeigned love towards thee: Give me a full trust on thee, zeal for thee, reverence of all things that relate to thee; make me fearful to offend thee, thankful for thy mercies, humble under thy corrections, devout in thy service, sorrowful for my sins; and grant that in all things I may behave myself so, as befits a creature to his Creator, a servant to his Lord. Enable me likewise to perform that duty I owe to myself; give me that meekness, humility, and contentedness, whereby I may always possess my soul in patience and thankfulness; make me diligent in all my duties, watchful against all temptations, perfectly pure and temperate, and so moderate in my most lawful enjoyments, that they may never become a snare to me; make me also, O Lord, to be so affected towards my neighbour, that I never transgress that royal law of thine, of loving him as myself; grant me exactly to perform all parts of justice; yielding to all whatsoever by any kind of right becomes their due; and give me such bowels of mercy and compassion, that I may never fail to do all acts of charity to all men, whether friends or enemies, according to thy command and example. Finally, I beseech thee, O Lord, to sanctify me throughout, that my whole spirit and soul and body may be preserved blameless unto the coming of our Lord Jesus Christ; to whom with thee and the Holy Ghost be all honour and glory for ever. *Amen.*

Intercession.

O blessed Lord, whose mercy is over all thy works, I beseech thee to have mercy upon all men, and grant that

that the precious ranſom which was paid by thy Son for all, may be effectual to the ſaving of all. Give thy enlightening grace to thoſe that are in darkneſs, and thy converting grace to thoſe that are in ſin: Look with thy tendereſt compaſſions upon the univerſal church. O be favourable and gracious unto *Zion*, build thou the walls of *Jeruſalem*: Unite all thoſe that profeſs thy name to thee by purity and holineſs, and to each other by brotherly love. Have mercy on this deſolate church and ſinful nation; thou haſt moved the land, and divided it, heal the ſores thereof, for it ſhaketh; make us ſo truly to repent of thoſe ſins which have provoked thy judgments, that thou alſo mayeſt turn, and repent, and leave a bleſſing behind thee. Bleſs thoſe whom thou haſt appointed our governors, whether in church or ſtate; ſo rule their hearts, and ſtrengthen their hands, that they may neither want will nor power to puniſh wickedneſs and vice, and to maintain God's true religion and virtue. Have pity, O Lord, on all that are in affliction; be a father to the fatherleſs, and plead the cauſe of the widow; comfort the feeble-minded, ſupport the weak, heal the ſick, relieve the needy, defend the oppreſſed, and adminiſter to every one according to their ſeveral neceſſities: let thy bleſſings reſt upon all that are near and dear to me, and grant them whatſoever thou ſeeſt neceſſary, either to their bodies or their ſouls. (*Here name thy neareſt relations.*) Reward all thoſe that have done me good, and pardon all thoſe that have done or wiſhed me evil, and work in them and me all that good which may make us acceptable in thy ſight, through Jeſus Chriſt.

For Preſervation.

O Merciful God, by whoſe bounty alone it is that I have this day added to my life, I beſeech thee ſo to guide me in it by thy grace, that I may do nothing which may diſhonour thee, or wound my own ſoul; but that I may diligently apply myſelf to do all ſuch good works as thou haſt prepared for me to walk in: And, Lord, I beſeech thee, give thy angels charge over me, to keep me in all my ways, that no evil happen unto me, nor any plague come nigh my dwelling; but that I and mine may be ſafe under thy gracious protection, through Jeſus Chriſt.

O Lord,

O Lord, pardon the wanderings and coldneſs of theſe petitions, and deal not with me according either to my prayers or deſerts, but according to my needs and thine own rich mercies in Jeſus Chriſt, in whoſe bleſſed name and words I conclude theſe my imperfect prayers, ſaying, 'Our Father, &c.'

DIRECTIONS for NIGHT.

'AT night, when it draws towards the time of reſt, bethink thyſelf how thou haſt paſſed the day; examine thine own heart, what ſin either of thought, word, or deed, thou haſt committed, what opportunity of doing good thou haſt omitted, and whatſoever thou findeſt to accuſe thyſelf of, confeſs humbly and penitently to God; renew thy purpoſes and reſolutions of amendment, and beg his pardon in Chriſt; and this not ſlightly, and only as of courſe, but with all devout earneſtneſs, and heartineſs, as thou wouldſt do, if thou wert ſure thy death were as near approaching as thy ſleep, which, for ought thou knoweſt, may be ſo indeed; and therefore thou ſhouldeſt no more venture to ſleep unreconciled to God, than thou wouldeſt dare to die ſo. In the next place, conſider what ſpecial and extraordinary mercies thou haſt that day received; as if thou haſt had any great deliverance, either in thy inward man, from ſome dangerous temptations, or in thy outward, from any great and apparent danger, and offer to God thy hearty and devout praiſe for the ſame; or if nothing extraordinary have ſo happened, that thou haſt been kept even from the approach of danger, thou haſt not the leſs, but the greater cauſe to magnify God, who hath by his protection ſo guarded thee, that not ſo much as the fear of evil hath aſſaulted thee. And therefore omit not to pay him the tribute of humble thankfulneſs, as well for his uſual and daily preſervations, as his more extraordinary deliverances. And above all, endeavour ſtill, by the conſideration of his mercies, to have thy heart the more cloſely knit to him; remembering that every favour received from him is a new engagement upon thee to love and obey him.'

Prayers for Night.

O Holy, bleſſed, and glorious Trinity, three Perſons and one God, have mercy upon me a miſerable ſinner.

Lord, I know not what to pray for as I ought, O let thy Spirit help my infirmities; and enable me to offer up a ſpiritual ſacrifice acceptable unto thee by Jeſus Chriſt.

A Confeſſion.

O Moſt holy Lord God, who art of purer eyes than to behold iniquity, how ſhall I abominable wretch dare to appear before thee, who am nothing but pollution? I am defiled in my very nature, having a backwardneſs to all good, and a readineſs to all evil; but I have defiled myſelf yet much worſe, by my own actual ſins and wicked cuſtoms. I have tranſgreſſed my duty to thee, my neighbour, and myſelf, and that both in thought, in word, and in deed, by doing thoſe things which thou haſt expreſsly forbidden, and by neglecting to do thoſe things thou haſt commanded me. And this not only through ignorance and frailty, but knowingly and wilfully, againſt the motions of thy Spirit, and the checks of my own conſcience to the contrary. And to make all theſe out of meaſure ſinful, I have gone on in a daily courſe of repeating theſe provocations againſt thee, notwithſtanding all thy calls to, and my own purpoſes and vows of amendment; yea, this very day I have not ceaſed to add new ſins to all my former guilts. (*Here name the particulars.*) And now, O Lord, what ſhall I ſay, or how ſhall I open my mouth, ſeeing I have done theſe things? I know that the wages of theſe ſins is death; but, O thou, who willeſt not the death of a ſinner, have mercy upon me; work in me, I beſeech thee, a ſincere contrition, and a perfect hatred of my ſins; and let me not daily confeſs, and yet as daily renew them; but grant, O Lord, that from this inſtant I may give a bill of divorce to all my moſt beloved luſts; and then be thou pleaſed to marry me to thyſelf in truth, in righteouſneſs, and holineſs. And for all my paſt ſins, O Lord, receive a reconciliation; accept of that ranſom thy bleſſed Son hath paid for me, and for his ſake, whom thou haſt ſet forth as a propitiation, pardon all my offences, and receive me to thy favour. And when thou

haſt

haſt thus ſpoken peace to my ſoul, Lord, keep me with thy grace, that no temptation of the world, the devil, or my own fleſh, may ever draw me to offend thee; that being made free from ſin, and becoming a ſervant unto God, I may have my fruit unto holineſs, and in the end everlaſting life, through Jeſus Chriſt our Lord.

A Thankſgiving.

O Thou Father of mercies, who art kind even to the unthankful, I acknowledge myſelf to have abundantly experimented that gracious property of thine: for notwithſtanding my daily provocations againſt thee, thou ſtill heapeſt mercy and loving-kindneſs upon me. All my contempts and deſpiſings of thy ſpiritual favours have not yet made thee withdraw them, but in the riches of thy goodneſs and long-ſuffering thou ſtill continueſt to me the offers of thy grace and life in thy Son. And all my abuſes of thy temporal bleſſings thou haſt not puniſhed with an utter deprivation of them, but art ſtill pleaſed to afford me a liberal portion of them. The ſins of this day thou haſt not repaid, as juſtly thou mighteſt, by ſweeping me away with a ſwift deſtruction; but haſt ſpared and preſerved me according to the greatneſs of thy mercy. (*Here mention the particular mercies of that day.*) What ſhall I render unto the Lord for all theſe benefits he hath done unto me? Lord, let this goodneſs of thine lead me to repentance, and grant that I may not only offer thee thanks and praiſe, but may alſo order my converſation aright, that ſo I may at the laſt ſee the ſalvation of God, through Jeſus Chriſt.

Here uſe the prayer for grace, and that of interceſſion, appointed for the morning.

For Preſervation.

O Bleſſed Lord, the keeper of *Iſrael*, that neither ſlumbereſt nor ſleepeſt, be pleaſed in thy mercy to watch over me this night; keep me by thy grace from all works of darkneſs, and defend me by thy power from all dangers. Grant me moderate and refreſhing ſleep, ſuch as may fit me for the duties of the day following. And, Lord, make me ever mindful of that time, when I ſhall lie down in the duſt; and becauſe I know neither the day nor the hour of my maſter's coming, grant me grace, that I may be always ready, that I may never live in

ſuch a ſtate, as I ſhall fear to die in; but that whether I live, I may live unto the Lord, or whether I die, I may die unto the Lord; ſo that living and dying I may be thine, through Jeſus Chriſt.

Uſe the ſame concluding prayer as in the morning.

'AS thou art putting off thy cloaths, think with thyſelf that the time approaches that thou muſt put off thy body alſo, and then thy ſoul muſt appear naked before God's *judgment-ſeat*; and therefore thou hadſt need be careful to make it ſo clean and pure by repentance and holineſs, that he, who will not look on iniquity, may graciouſly behold and accept it.

'Let thy bed put thee in mind of thy grave, and when thou lieſt down, ſay,

O Bleſſed Saviour, who by thy precious death and burial didſt take away the ſting of death, and the power of the grave, grant me the joyful fruits of that thy victory, and be thou to me in life and death advantage.

I will lay me down in peace, and take my reſt; for it is thou, Lord, only, that makeſt me dwell in ſafety.

Into thy hands I commend my ſpirit; for thou haſt redeemed it, O Lord, thou God of truth.

'IN the *ancient church* there were beſides morning and night, four other times every day, which were called *hours of prayer*: And the zeal of thoſe firſt chriſtians was ſuch, as made them conſtantly obſerved. It would be thought too great a ſtrictneſs now in this lukewarm age to enjoin the like frequency; yet I cannot but mention the example, and ſay, that for thoſe, who are not by very neceſſary buſineſs prevented, it will be but reaſonable to imitate it, and make up in publick and private thoſe *four times* of *prayer*, beſides the *offices* already ſet down for *morning* and *night*; and that none may be to ſeek how to exerciſe their devotions at theſe times, I have added divers collects for ſeveral graces, whereof every man may uſe at each ſuch time of prayer ſo many as his zeal and leiſure ſhall point out to him; adding, if he pleaſe, one of the confeſſions appointed for *morning* and *night*, and never omitting the *Lord's prayer*.

'But if any man's ſtate of life be really ſo buſy, as

'will

'will not allow him time for ſo long and ſolemn devo-
'tions; yet certainly there is no man ſo overlaid with
'buſineſs, but that he may find leiſure oftentimes in a
'day to ſay the *Lord's-prayer* alone: And therefore let
'him uſe that if he cannot more. But becauſe it is the
'character of a Chriſtian, *Phil.* iii. 20. *That he hath*
'*his converſation in heaven*, it is very fit, that beſides
'theſe ſet times of prayer, he ſhould divers times in the
'day, by ſhort and ſudden *ejaculations*, dart up his ſoul
'thither. And for this ſort of devotion no man can
'want leiſure, for it may be performed in the midſt of
'buſineſs, the artificer at his work, the huſbandman at
'his plough, may practiſe it. Now as he cannot want
'time, ſo that he may not want matter for it, I have
'thought it not unuſeful, out of that rich ſtorehouſe,
'the *book of Pſalms*, to furniſh him with ſome texts;
'which may very fitly be uſed for this purpoſe; which
'being learned by heart, will always be ready at hand
'to employ his devotion; and the matter of them being
'various, ſome for pardon of ſins, ſome for grace, ſome
'for the light of God's countenance, ſome for the
'church, ſome for thankſgiving, *&c.* every man may fit
'himſelf according to the preſent need and temper of
'his ſoul. I have given theſe, not as a full collection,
'but only as a taſte, by which the reader's appetite may
'be raiſed to ſearch after more in that book, and other
'parts of holy ſcripture.'

COLLECTS for ſeveral GRACES.

For Faith.

O Bleſſed Lord, whom without faith it is impoſſible to pleaſe, let thy ſpirit, I beſeech thee, work in me ſuch a faith, as may be acceptable in thy ſight, even ſuch as worketh by love. O let me not reſt in a dead ineffectual faith, but grant that it may be ſuch, as may ſhew itſelf by my works, that it may be that victorious faith, which may enable me to overcome the world, and conform me to the image of that Chriſt, on whom I believe; that ſo at the laſt I may receive the end of my faith, even the ſalvation of my ſoul, through the ſame Jeſus Chriſt.

For Hope.

O Lord, who art the hope of all the ends of the earth, let me never be deſtitute of a well-grounded hope,

nor yet poſſeſſed with a vain preſumption; ſuffer me not to think thou wilt either be reconciled to my ſins, or reject my repentance; but give me, I beſeech thee, ſuch a hope as may be anſwerable to the only ground of hope, thy promiſes, and ſuch as may both encourage and enable me to purify myſelf from all filthineſs both of fleſh and ſpirit, that ſo it may indeed become to me an anchor of the ſoul, both ſure and ſtedfaſt, entering even within the veil, whither the forerunner is for me entered, even Jeſus Chriſt, my high prieſt and bleſſed redeemer.

For the Love of God.

O Holy and gracious Lord, who art infinitely excellent in thyſelf, and infinitely bountiful and compaſſionate towards me, I beſeech thee, ſuffer not my heart to be ſo hardened through the deceitfulneſs of ſin, as to reſiſt ſuch charms of love, but let them make deep and laſting impreſſions on my ſoul. Lord, thou art pleaſed to require my heart, and thou only haſt a right to it: O let me not be ſo ſacrilegiouſly unjuſt, as to alienate any part of it, but enable me to render it up whole and intire to thee. But, O my God, thou ſeeſt it is already uſurped, the world with its vanities hath ſeized it, and like a ſtrong man armed, keeps poſſeſſion. O thou, who art ſtronger, come upon him, and take this unworthy heart of mine as thine own ſpoil; refine it with that purifying fire of thy love, that it may be a fit habitation for thy ſpirit. Lord, if thou ſee fit, be pleaſed to let me taſte of thoſe joys, thoſe raviſhments of thy love, wherewith thy ſaints have been ſo tranſported. But if in this I know not what I aſk, if I may not chuſe my place in thy kingdom, yet, O Lord, deny me not to drink of thy cup; let me have ſuch a ſincerity and degree of love, as may make me endure any thing for thy ſake; ſuch a perfect love, as may caſt out all fear and ſloth too, that nothing may ſeem to me too grievous to ſuffer, or too difficult to do, in obedience to thee; that ſo expreſſing my love, by keeping thy commandments, I may, by thy mercy, at laſt obtain that crown of life, which thou haſt promiſed to thoſe that love thee, through Jeſus Chriſt our Lord.

For Sincerity.

O Holy Lord, who requireſt truth in the inward parts, I humbly beſeech thee to purge me from all hypo-

criſy

eriſy and inſincerity. The heart, O Lord, is deceitful above all things, and my heart is deceitful above all hearts. O thou who ſearcheſt the heart and reins, try me, and ſeek the ground of my heart, and ſuffer not any accurſed thing to lurk within me, but purify me even with fire, ſo thou conſume my droſs: O Lord, I cannot deceive thee, but I may moſt eaſily deceive myſelf. I beſeech thee let me not reſt in any ſuch deceit; but bring me to a ſight and hatred of my moſt hidden corruptions, that I may not cheriſh any darling luſt, but make an utter deſtruction of every *Amalekite*. O ſuffer me not to ſpeak peace to myſelf, when there is no peace; but grant I may judge of myſelf, as thou judgeſt of me, that I may never be at peace with myſelf, till I am at perfect peace with thee, and, by purity of heart, be qualified to ſee thee in thy kingdom, through Jeſus Chriſt.

For Devotion in Prayer.

O Gracious Lord God, who not only permitteſt, but inviteſt us miſerable and needy creatures to preſent our petitions to thee; grant, I beſeech thee, that the frequency of my prayer may be ſomewhat proportionable to thoſe continual needs I have of thy mercy. Lord, I confeſs it is the greateſt honour, and greateſt advantage, thus to be allowed acceſs to thee; yet ſo ſottiſh and ſtupid is my profane heart, that it ſhuns or fruſtrates the opportunities of it. My ſoul, O Lord, is poſſeſſed with a ſpirit of infirmity, it is bowed together, and can in nowiſe liſt up itſelf to thee. O be thou pleaſed to cure this ſad, this miſerable diſeaſe, to inſpirit and enliven this earthly droſſy heart, that it may freely mount towards thee; that I may ſet a true value on this moſt valuable privilege, and take delight in approaching to thee; and that my approaches may be with a reverence ſome-way anſwerable to that awful Majeſty I come before; with an importunity and earneſtneſs anſwerable to thoſe preſſing wants I have to be ſupplied; and with ſuch a fixedneſs and attention of mind, as no wandering thoughts may interrupt; that I may no more incur the guilt of drawing near to thee with my lips, when my heart is far from thee, or have my prayers turned into ſin; but may aſk, that I may receive; ſeek, that I may find; knock, that it may be opened unto me; that from praying to thee here, I may be tranſlated to the praiſing

thee eternally in thy glory, through the merits and intercession of Jesus Christ.

For Humility.

O Thou high and lofty one, that inhabitest eternity, yet art pleased to dwell with the humble spirit, pour into my heart, I beseech thee, that excellent grace of humility, which may utterly work out all those vain conceits I have of myself. Lord, convince me powerfully of my own wretchedness, make me to see that I am miserable, and poor, and blind, and naked, and not only dust, but sin, that so in all thy dispensations towards me, I may lay my hand upon my mouth, and heartily acknowledge, that I am less than the least of thy mercies, and greater than the greatest of thy judgments. And, O Lord, grant me not only to walk humbly with my God, but even with men also, that I may not only submit myself to thy rebukes, but even to those of my fellow christians, and with meekness receive and obey their admonitions. And make me so to behave myself towards all, that I never do any thing through strife and vain glory; and to that end grant, that in lowliness of mind I may esteem every other man better than myself, and be willing that others should esteem them so also: That I neither nourish any high opinion of myself, nor covet one among others; but that, despising the vain praise of men, I may seek that praise which cometh from thee only; that so, instead of those mean servile arts I have used to recommend me to the esteem of men, I may now employ all my industry and care to approve myself to thee, who resisteth the proud, and giveſt grace to the humble. Grant this, O Lord, for his sake, who humbled himself unto the death of the cross, Jesus Christ.

For the Fear of God.

O Glorious Majesty who only art high, and to be feared, possess my soul with a holy awe and reverence of thee, that I may give thee the honour due unto thy name, and may bear such a respect to all things which relate to thee, that I may never profane any holy thing, or sacrilegiously invade what thou hast set apart to thyself. And, O Lord, since thou art a God that wilt not clear the guilty, let the dread of thy justice make me tremble to provoke thee in any thing. O let me not so-

misplace

misplace my fear, as to be afraid of a man that shall die, and of the son of man, who shall be made as grass, and forget the Lord my Maker: but replenish my soul with that fear of the Lord, which is the beginning of wisdom, which may be as a bridle to all my brutish appetites, and keep me in a constant conformity to thy holy will. Hear me, O Lord, I beseech thee, and put this fear in my heart, that I may not depart from thee; but may, with fear and trembling, work out my own salvation, through Jesus Christ.

For Trust on God.

O Almighty Lord, who never failest them that trust in thee, give me grace, I beseech thee, in all my difficulties and distresses, to have recourse to thee, to rest and depend on thee. Thou shalt keep him, O Lord, in perfect peace, whose mind is staid on thee. O let me always rest on this firm pillar, and never exchange it for the broken reeds of worldly succours; suffer not my heart to be overcharged with the cares of this life, taking thought what I shall eat or drink, or wherewithal I shall be clothed; but grant that having by honest labour and industry done my part, I may chearfully commit myself to thy providence, casting all my care upon thee, and being careful for nothing, but to be of the number of those whom thou owneſt and careſt for, even such as keep thy testimonies, and think upon thy commandments to do them; that, seeking first thy kingdom, and the righteousness thereof, all these outward things may be added unto me, in such a measure as thy wisdom knows best for me. Grant this, O Lord, for Jesus Christ his sake.

For Thankfulness.

O Most gracious and bountiful Lord, who fillest all things living with good, and expectest no other return but praise and thanksgiving; let me, O Lord, never defraud thee of that so easy tribute; but let my heart be ever filled with the sense, and my mouth with the acknowledgement of thy mercies. It is a joyful and pleasant thing to be thankful: O suffer me not, I beseech thee, to lose my part in that divine pleasure; but grant, that as I daily receive blessings from thee, so I may daily, from an affectionate and devout heart, offer up thanks to thee; and grant that not only my lips, but my life, may shew

forth thy praiſe, by conſecrating myſelf to thy ſervice, and walking in holineſs and righteouſneſs before thee all the days of my life, through Jeſus Chriſt my Lord and bleſſed Saviour.

For Contrition.

O Holy Lord, who art a merciful embracer of true penitents, but yet a conſuming fire towards obſtinate ſinners, how ſhall I approach thee who have ſo many provoking ſins to inflame thy wrath, and ſo little ſincere repentance to incline thy mercy? O be thou pleaſed to ſoften and melt this hard obdurate heart of mine, that I may heartily bewail the iniquities of my life; ſtrike this rock, O Lord, that the waters may flow out, even floods of tears to waſh my polluted conſcience. My drowſy ſoul hath too long ſlept ſecurely in ſin; Lord awake it though it be with thunder, and let me rather feel thy terrors, than not feel my ſin. Thou ſenteſt thy bleſſed Son to heal the broken-hearted; but, Lord, what will that avail me, if my heart be whole? O break it, that it may be capable of his healing virtue; and grant, I beſeech thee, that having once taſted the bitterneſs of ſin, I may fly from it, as from the face of a ſerpent, and bring forth fruits of repentance in amendment of life, to the praiſe and glory of thy grace, in Jeſus Chriſt our bleſſed Redeemer.

For Meekneſs.

O Bleſſed Jeſu, who was led as a ſheep to the ſlaughter, let, I beſeech thee, that admirable example of meekneſs quench in me all ſparks of anger and revenge, and work in me ſuch a gentleneſs and calmneſs of ſpirit, as no provocations may ever be able to diſturb. Lord, grant I may be ſo far from offering the leaſt injury, that I may never return the greateſt, any otherwiſe than with prayers and kindneſs; that I, who have ſo many talents to be forgiven by thee, may never exact pence of my brethren; but that putting on bowels of mercy, meekneſs, and long-ſuffering, thy peace may rule in my heart, and make it an acceptable habitation to thee, who art the Prince of Peace, to whom with the Father and the holy Spirit be all honour and glory for ever.

For Chaſtity.

O Holy and immaculate Jeſus, whoſe firſt deſcent was into the virgin's womb, and who doſt ſtill love to inhabit

inhabit only in pure and virgin hearts, I beseech thee, send thy spirit of purity to cleanse me from all filthiness both of flesh and spirit: My body, O Lord, is the temple of the Holy Ghost, O let me never pollute that temple with any uncleanness. And because out of the heart proceed the things that defile the man, Lord, grant me to keep my heart with all diligence, that no impure or foul thoughts be harboured there; but enable me, I beseech thee, to keep both body and soul pure and undefiled; that so I may glorify thee here, both in body and spirit, and be glorified in both with thee hereafter.

For Temperance.

O Gracious Lord, who hast in thy bounty to mankind afforded us the use of thy good creatures for the refreshment of our bodies, grant that I may always use this liberty with thankfulness and moderation. O let me never be so enslaved to that brutish pleasure of taste, that my table become a snare to me; but give me, I beseech thee, a perfect abhorrence of all degrees of excess, and let me eat and drink only for those ends, and according to those measures, which thou hast assigned me, for health and not for luxury. And, Lord, grant that my pursuits may not be after the meat that perisheth, but after that which endureth to everlasting life; that, hungering and thirsting after righteousness, I may be filled with thy grace here, and thy glory hereafter, through Jesus Christ.

For Contentedness.

O Merciful God, thy wisdom is infinite to chuse, and thy love forward to dispense good things to us; O let me always fully and entirely resign myself to thy disposals, have no desires of my own, but a perfect satisfaction in thy choices for me; that so in whatsoever estate I am, I may therein be content. Lord, grant I may never look with murmuring on my own condition, nor with envy on other mens. And to that end, I beseech thee, purge my heart of all covetous affections. O let me never yield up any corner of my soul to Mammon, but give me such a contempt of these fading riches, that whether they increase or decrease, I may never set my heart upon them, but that all my care may be to be rich towards God, to lay up my treasure in heaven, that I

may ſo ſet my affections on things above, that when Chriſt, who is my life, ſhall appear, I may alſo appear with him in glory. Grant this, O Lord, for the merits of the ſame Jeſus Chriſt.

For Diligence.

O Lord, who haſt in thy wiſdom ordained, that man ſhould be born to labour, ſuffer me not to reſiſt that deſign of thine, by giving myſelf up to ſloth and idleneſs; but grant I may ſo employ my time, and all other talents thou haſt entruſted me with, that I may not fall under the ſentence of the ſlothful and wicked ſervant. Lord, if it be thy will, make me ſome way uſeful to others, that I may not live an unprofitable part of mankind; but, however, O Lord, let me not be uſeleſs to myſelf, but grant that I may give all diligence to make my calling and election ſure. My ſoul is beſet with many and vigilant adverſaries; O let me not fold my hands to ſleep in the midſt of ſo great dangers, but watch and pray, that I enter not into temptation, enduring hardneſs as a good ſoldier of Jeſus Chriſt, till at the laſt from this ſtate of warfare thou tranſlate me to the ſtate of triumph and bliſs in thy kingdom, through Jeſus Chriſt.

For Juſtice.

O Thou King of Righteouſneſs, who haſt commanded us to keep judgment, and do juſtice, be pleaſed by thy grace to cleanſe my heart and hands from all fraud and injuſtice, and give me a perfect integrity and uprightneſs in all my dealings. O make me ever abhor to uſe my power to oppreſs, or my ſkill to deceive my brother; and grant I may moſt ſtrictly obſerve that ſacred rule of doing as I would be done to; that I may not diſhonour my chriſtian profeſſion by an unjuſt and fraudulent life, but in ſimplicity and godly ſincerity have my converſation in the world, never ſeeking to heap up treaſures in this life, but preferring a little with righteouſneſs, before great revenues without right. Lord, make me exactly careful to render every man what, by any ſort of obligation, becomes his due, that I may never break the bond of any of thoſe relations that thou haſt placed me in, but may ſo behave myſelf towards all, that none may have any evil things to ſay of me; that

that so, if it be possible, I may have peace with all men; or, however, I may, by keeping innocency, and taking heed to the thing that is right, have peace at the last, even peace with thee, through Jesus Christ our Lord.

For Charity.

O Merciful Lord, who hast made of one blood, and redeemed by one ransom, all nations of men, let me never harden my bowels against any that partake of the same nature and redemption with me, but grant me an universal charity towards all men. Give me, O thou Father of compassion, such a tenderness and meltingness of heart, that I may be deeply affected with all the miseries and calamities, outward and inward, of my brethren, and diligently employ all my abilities for their succour and relief. O let not an unchristian self-love possess my heart, but drive out that accursed spirit, and let thy spirit of love enter and dwell there; and make me seek not to please myself, but my neighbour, for his good to edification, even as Christ pleased not himself. Lord, make me a faithful steward of all those talents thou hast committed to me for the benefit of others; that so, when thou shalt call me to give an account of my stewardship, I may do it with joy, and not with grief. Grant this, merciful Lord, I beseech thee, for Jesus Christ his sake.

For Perseverance.

O Eternal and unchangeable Lord God, who art the same yesterday, and to-day, and for ever; be thou pleased to communicate some small ray of that excellence, some degree of that stability, to me thy wretched creature, who am light and unconstant, turned about with every blast: My understanding is very deceivable. O establish it in thy truth, keep it from the snares of seducing spirits, that I may not be led away with the error of the wicked, and fall from my own stedfastness. My will also, O Lord, is irresolute and wavering, and doth not cleave stedfastly unto God; my goodness is but as the morning cloud, and as the early dew it passeth away. O strengthen and confirm me, and whatever good work thou hast wrought in me, be pleased to accomplish and perform it until the day of Christ. Lord, thou seest

my weakneſs, and thou knoweſt the number and ſtrength of thoſe temptations I have to ſtruggle with. O leave me not to myſelf, but cover thou my head in the day of battle, and in all ſpiritual combats make me more than conqueror, through him that loved me. O let no terrors or flatteries, either of the world or my own fleſh, ever draw me from my obedience to thee; but grant that I may continue ſtedfaſt, unmoveable, always abounding in the work of the Lord; and by patient continuing in well-doing, ſeek, and at laſt obtain glory, and honour, and immortality, and eternal life, through Jeſus Chriſt our Lord.

A Brief Paraphraſe of the LORD'S PRAYER. To be uſed as a Prayer.

[*Our Father, which art in Heaven.*]

O Lord, who dwelleſt in the higheſt heavens, thou art the author of our being, thou haſt alſo begotten us again unto a lively hope, and carrieſt towards us the tenderneſs and bowels of a compaſſionate father: O make us to render to thee the love and obedience of children; and that we may reſemble thee, *Our Father in Heaven* (that place of true delight and purity) give us a holy diſdain of all the deceitful pleaſures and foul pollutions of this world, and ſo raiſe up our minds, that we may always have our converſation in heaven, from whence we look for our Saviour, the Lord Jeſus Chriſt.

[1. *Hallowed be thy Name.*]

STRIKE ſuch an awe into our hearts, that we may humbly reverence thee in *thy Name*, which is great, wonderful, and holy; and carry ſuch a ſacred reſpect to all things that relate to thee, and thy worſhip, as may expreſs our reverence to thy great Majeſty. Let all the people praiſe thee, O God, let all the people praiſe thee.

[2. *Thy Kingdom come.*]

ESTABLISH thy throne, and rule for ever in our ſouls, and by the power of thy grace, ſubdue all thoſe rebellious corruptions that exalt themſelves againſt thee; they are thoſe enemies of thine, which would not thou ſhouldeſt

ſhouldeſt reign over them. O let them be brought forth, and ſlain before thee, and make us ſuch faithful ſubjects of this *thy Kingdom of grace*, that we may be capable of the *kingdom of glory*; and then, Lord Jeſus, come quickly.

[3. *Thy Will be done in Earth*, &c.]

ENABLE us, by thy grace, chearfully to ſuffer *thy Will* in all our afflictions, and readily perform it in all thy commands; give us of that heavenly zeal to thy ſervice, wherewith the bleſſed angels of thy preſence are inſpired, that we may obey thee with the like fervour and alacrity; and that following them in their obedience, we may be joined with them to ſing eternal praiſes in thy kingdom, to God, and to the Lamb for ever.

[4. *Give us this Day*, &c.]

GIVE us that continual ſupply of thy grace, which may ſuſtain and nouriſh our ſouls unto eternal life. And be thou pleaſed alſo to provide for our bodies all thoſe things which thou ſeeſt fit for their ſupport, through this our earthly pilgrimage; and make us chearfully to reſt on thee for them, firſt ſeeking thy kingdom, and the righteouſneſs thereof, and then not doubting but all theſe things ſhall be added unto us.

[5. *Forgive us our Treſpaſſes*, &c.]

HEAL our ſouls, O Lord, for we have ſinned againſt thee; let thy tender mercies abound towards us in the *forgiveneſs of all our offences*; and grant, O Lord, that we may never forfeit this pardon of thine, by denying ours to our brethren; but give us thoſe bowels of compaſſion to others, which we ſtand in ſo much greater need of from thee, that we may *forgive* as fully and freely upon Chriſt's command, as we deſire to be *forgiven*, for his merits and interceſſion.

[6. *Lead us not into Temptation*, &c.]

O Lord, we have no ſtrength againſt thoſe multitudes of *Temptations* that daily aſſault us, only our eyes are upon thee: O be thou pleaſed either to reſtrain them, or aſſiſt us, and in thy faithfulneſs ſuffer us not to be *tempted* above that we are able; but in all our temptations make us a way to eſcape, that we be not overcome by them, but may, when thou ſhalt call us to it, reſiſt even unto blood, ſtriving againſt ſin, that being faithful unto death, thou mayeſt give us the crown of life.

[7. *For*

[7. *For thine is the Kingdom*, &c.]

HEAR us, and graciously answer our petitions: for thou art the great *King* over all the earth, whose *Power* is infinite, and art able to do for us above all that we can ask or think; and to whom belongeth the *glory* of all that good thou workest in us, or for us. Therefore blessing, honour, glory, and power be unto him that sitteth upon the throne, to our God, for ever and ever. *Amen.*

Pious Ejaculations taken out of the Book of Psalms.

For Pardon of Sins.

HAVE mercy upon me, O God, after thy great goodness, according to the multitude of thy mercies do away mine offences.

Wash me thoroughly from my wickedness, and cleanse me from my sin.

Turn thy face from my sins, and put out all my misdeeds.

My misdeeds prevail against me; O be thou merciful unto my sins.

Enter not into judgment with thy servant; for in thy sight shall no man living be justified.

For thy Name's sake, O Lord, be merciful unto my sin, for it is great.

Turn thee, O Lord, and deliver my soul; O save me for thy mercies sake.

For Grace.

TEACH me to do the thing that pleaseth thee; for thou art my God.

Teach me thy way, O Lord, and I will walk in thy truth; O knit my heart to thee, that I may fear thy Name.

Make me a clean heart, O God, and renew a right spirit within me.

O let my heart be sound in thy statutes, that I be not ashamed.

Incline my heart unto thy testimonies, and not to covetousness.

Turn away mine eyes, lest they behold vanity, and quicken thou me in thy way.

I am a stranger upon earth, O hide not thy commandments from me.

Lord,

Lord, teach me to number my days, that I may apply my heart unto wiſdom.

For the Light of God's Countenance.

LORD, why abhorreſt thou my ſoul, and hideſt thy face from me; O hide not thou thy face from me, nor caſt thy ſervant away in diſpleaſure.

Thy loving-kindneſs is better than life itſelf.

Lord, lift thou up the light of thy countenance upon me.

Comfort the ſoul of thy ſervant; for unto thee, O Lord, do I lift up my ſoul.

Thankſgiving.

I Will always give thanks unto the Lord, his praiſe ſhall ever be in my mouth.

Thou art my God, and I will thank thee: Thou art my God, and I will praiſe thee.

I will ſing unto the Lord as long as I live; I will praiſe my God, whilſt I have my being.

Praiſed be God, which hath not caſt out my prayer, nor turned his mercy from me.

Bleſſed be the Lord God, even the God of *Iſrael*, which only doth wondrous things.

And bleſſed be the Name of his Majeſty for ever; and all the earth ſhall be filled with his Majeſty. *Amen. Amen.*

For Deliverance from Trouble.

BE merciful unto me, O Lord, be merciful unto me, for my ſoul truſteth in thee, and under the ſhadow of thy wings ſhall be my refuge, until *theſe calamities* be overpaſt.

Deliver me, O Lord, from mine enemies, for I flee unto thee to hide me.

O keep my ſoul, and deliver me; let me not be confounded, for I have put my truſt in thee.

Mine eyes are ever looking unto the Lord: For he ſhall pluck my feet out of the net.

Turn thee unto me, and have mercy upon me: For I am deſolate and in miſery.

The ſorrows of my heart are enlarged: O bring thou me out of my troubles.

For

For the Church.

O Be favourable and gracious unto *Sion*, build thou the walls of *Jeruſalem*.

O God, wherefore art thou abſent from us ſo long? Why is thy wrath ſo hot againſt the ſheep of thy paſture?

O think upon thy congregation whom thou haſt purchaſed and redeemed of old.

Look upon the tribe of thine inheritance, and Mount *Sion* where thou haſt dwelt.

It is time for thee, Lord, to lay to thy hand; for they have deſtroyed thy law.

Ariſe, O God, and maintain thine own cauſe. Deliver *Iſrael*, O God, out of all his troubles.

Brief Heads of SELF-EXAMINATION, eſpecially before the *Sacrament*, collected out of the foregoing Treatiſe, concerning the Breaches of our Duty.

To GOD. FAITH.

NOT believing there is a God.
Not believing his Word.
Not believing it practically, ſo as to live according to our belief.

HOPE.

DEſpairing of God's mercy, ſo as to neglect duty.
Preſuming groundleſsly on it whilſt we go on in wilful ſin.

LOVE.

NOT loving God for his own excellencies.
Not loving him for his goodneſs to us.
Not labouring to pleaſe him.
Not deſiring to draw near to him in his ordinances.
Not longing to enjoy him in heaven.

FEAR.

NOT fearing God, ſo as to keep from offending him.
Fearing man above him, by committing ſin, to ſhun ſome outward ſuffering.

TRUST.

TRUST.

NOT truſting on God in danger and diſtreſſes.
Uſing unlawful means to bring us out of them.
Not depending on God for ſupply of our wants.
Immoderate care for outward things.
Neglecting to labour, and expecting God ſhould ſupport us in our idleneſs.
Not looking up to God for a bleſſing on our honeſt endeavours.

HUMILITY.

NOT having a high eſteem of God.
Not ſubmitting obediently to act his will.
Not patiently ſuffering it, but murmuring at his corrections.
Not amending by them.
Not being thankful to him.
Not acknowledging his wiſdom in chuſing for us, but having eager and impatient deſires of our own.

HONOUR.

NOT honouring God by a reverent uſage of the things that relate to him.
Behaving ourſelves irreverently in his houſe.
Robbing God, by taking things that are conſecrated to him.
Profaning holy times, the Lord's-day, and the feaſts and faſts of the church.
Neglecting to read the holy ſcriptures, not marking when we do read.
Being careleſs to get knowledge of our duty, chuſing rather to continue ignorant, than put ourſelves to the pains or charge of learning.
Placing religion in hearing of ſermons, without practice.
Breaking our vow made at baptiſm.
By reſorting to witches and conjurers, *i. e.* to the devil.
By loving the pomps and vanities of the world, and following its ſinful cuſtoms.
By fulfilling the luſts of the fleſh.
Profaning the Lord's-ſupper.
By coming to it ignorantly without examination, contrition, and purpoſes of new life.
By behaving ourſelves irreverently at it; without devotion and ſpiritual affection.

By

By neglecting to keep the promiſes made at it.
Profaning God's name by blaſphemous thoughts or diſcourſe.
Giving others occaſion to blaſpheme him by our vile and wicked lives.
Taking unlawful Oaths.
Perjury.
Swearing in ordinary communication.

WORSHIP.

NOT worſhipping God.
Omitting prayers, public or private, and being glad of a pretence to do ſo.
Aſking unlawful things, or to unlawful ends.
Not purifying our hearts from ſin before we pray.
Not praying with faith and humility.
Coldneſs and deadneſs in prayer.
Wandering thoughts in it.
Irreverent geſtures of body in prayer.

REPENTANCE.

NEgleƈting the duty of repentance.
Not calling ourſelves to daily account for our ſins.
Not aſſigning any ſet or ſolemn times for humiliation, and confeſſion; or too ſeldom.
Not deeply conſidering our ſins, to beget contrition.
Not acting revenge upon ourſelves, by faſting and other acts of mortification.

IDOLATRY.

OUtward Idolatry in worſhipping of creatures.
Inward Idolatry, in placing our love and other affections more on creatures than the Creator.

To OURSELVES. HUMILITY.

BEing puffed up with high conceits of ourſelves.
In reſpect of natural parts, as beauty, wit, *&c.*
Of worldly riches and honours.
Of Grace.
Greedily ſeeking the praiſe of men.
Directing chriſtian actions, as prayer, alms, *&c.* to that end.
Committing ſins to avoid reproach from wicked men.

MEEKNESS.

MEEKNESS.

DIſturbing our minds with anger and peeviſhneſs.

CONSIDERATION.

NOT carefully examining what our eſtate towards God is.
Not trying ourſelves by the true rule, *i. e.* our obedience to God's commands.
Not weighing the lawfulneſs of our actions before we venture on them.
Not examining our paſt actions, to repent of the ill, to give God the glory of the good.

CONTENTEDNESS.

UNcontentedneſs in our eſtates.
Greedy deſires after honour and riches.
Seeking to gain them by ſinful means.
Envying the condition of other men.

DILIGENCE, WATCHFULNESS.

BEing negligent in obſerving and reſiſting temptations.
Not improving God's gifts, outward or inward, to his honour.
Abuſing our natural parts, as wit, money, *&c.* to ſin.
Neglecting or reſiſting the motions of God's ſpirit.

CHASTITY.

UNcleanneſs, adultery, fornication, unnatural luſts, &c.
Uncleanneſs of the eye and hand.
Filthy and obſcene talking.
Impure fancies and deſires.
Heightening of luſts by pampering the body.
Not labouring to ſubdue it by faſting, or other ſeverities.

TEMPERANCE.

EAting too much.
Making pleaſure, not health, the end of eating.
Being too curious or coſtly in meats.
Drunkenneſs.
Drinking more than is uſeful to our bodies, though not to drunkenneſs.
Waſting the time or eſtate in good fellowſhip.
Abuſing our ſtrength of brain to the making others drunk.

Immo-

Immoderate ſleeping.
Idleneſs and negligence in our callings.
Uſing unlawful recreations.
Being too vehement upon lawful ones.
Spending too much time at them.
Being drawn by them to anger, or covetouſneſs.
Being proud of apparel.
Striving to go beyond our rank.
Beſtowing too much time, care, or coſt about it.
Abſtaining from ſuch exceſſes, not out of conſcience, but covetouſneſs.
Pinching our bodies to fill our purſes.

To our NEIGHBOUR. NEGATIVE JUSTICE.

BEing injurious to our neighbour.
Delighting cauſeleſsly to grieve his mind.
Enſnaring his ſoul in ſin, by command, counſel, enticement, or example.
Affrighting him from godlineſs, by our ſcoffing at it.
Not ſeeking to bring thoſe to repentance, whom we have led into ſin.

MURDER.

MUrder, open, or ſecret.
Drawing men to intemperance, or other vices, which may bring diſeaſes or death.
Stirring up men to quarrelling and fighting.
Maiming or hurting the body of our neighbour.
Fierceneſs and rage againſt him.

ADULTERY.

COveting our neighbour's wife.
Actually defiling her.

MALICE.

SPoiling the goods of others upon ſpite and malice.

COVETOUSNESS.

COveting to gain them to ourſelves.

OPPRESSION.

OPpreſſion by violence and force, or colour of law.

THEFT.

THEFT.

NOT paying what we borrow.
Not paying what we have voluntarily promiſed.
Keeping back the wages of the ſervant and hireling.

DECEIT.

UNfaithfulneſs in truſts, whether to the living or dead.
Uſing arts of deceit in buying and ſelling.
Exacting upon the neceſſities of our neighbours.

FALSE-WITNESS.

BLaſting the Credit of our Neighbour.
By falſe witneſs.
By railing.
By whiſpering.
Encouraging others in their ſlanders.
Being forward to believe all ill reports of our neighbour.
Cauſeleſs ſuſpicions.
Raſh judging of him.
Deſpiſing of him for his infirmities.
Inviting others to do ſo, by ſcoffing and deriding him.
Bearing any malice in the heart.
Secret wiſhing of death or hurt to our neighbour.
Rejoicing when any evil befalls him.
Neglecting to make what ſatisfaction we can, for any ſort of injury done to our neighbour.

POSITIVE JUSTICE, HUMILITY, LYING.

CHurliſh and proud behaviour to others.
Froward and peeviſh converſation.
Bitter and reproachful language.
Curſing.
Not paying the reſpect due to the qualities or gifts of others.
Proudly overlooking them.
Seeking to leſſen others eſteem of them.
Not employing our abilities, whether of mind or eſtate, in adminiſtering to thoſe whoſe wants require it.

GRATITUDE.

UNthankfulneſs to our benefactors.
Eſpecially to thoſe that admoniſh us.

Not

Not amending upon their reproof.
Being angry at them for it.
Not reverencing our civil parent, the lawful magiſtrate.
Judging and ſpeaking evil of him.
Grudging his juſt tributes.
Sowing ſedition among the people.
Refuſing to obey his lawful commands.
Riſing up againſt him, or taking part with them that do.
Deſpiſing our ſpiritual fathers.
Not loving them for their works ſake.
Not obeying thoſe commands of God they deliver to us.
Seeking to withhold from them their juſt maintenance.
Forſaking our lawful paſtors to follow factious teachers.

PARENTS.

STubborn and irreverent behaviour to our natural parents.
Deſpiſing and publiſhing their infirmities.
Not loving them, nor endeavouring to bring them comfort.
Contemning their counſels.
Murmuring at their government.
Coveting their eſtates, though by their death.
Not miniſtring to them in their wants of all ſorts.
Neglecting to pray for God's bleſſing on the ſeveral ſorts of parents.
Want of natural affection to children.
Mothers refuſing to nurſe them without a juſt impediment.
Not bringing them timely to baptiſm.
Not early inſtructing them in the ways of God.
Suffering them, for want of timely correction, to get cuſtoms of ſin.
Setting them evil examples.
Diſcouraging them by harſh and cruel uſage.
Not providing for their ſubſiſtence according to our abilities.
Conſuming their portions in our own riot.
Reſerving all till our death, and letting them want in the mean time.
Not ſeeking to entail a bleſſing on them by our chriſtian lives.
Not heartily praying for them.

Want

Want of affection to our natural brethren.
Envyings and heart-burnings towards them.

DUTY *to* BRETHREN.

NOT loving our ſpiritual brethren, *i. e.* our fellow-chriſtians.
Having no fellow-feeling of their ſufferings.
Cauſeleſsly forſaking their communion in holy duties.
Not taking deeply to heart the deſolations of the church.

MARRIAGE.

MArrying within the degrees forbidden.
Marrying for undue ends, as covetouſneſs, luſt, &c.
Unkind, froward, and unquiet behaviour towards the huſband or wife.
Unfaithfulneſs to the bed.
Not bearing the infirmities of each other.
Not endeavouring to advance one another's good, ſpiritual or temporal.
The wife reſiſting the lawful commands of her huſband.
Her ſtriving for rule and dominion over him.
Not praying for each other.

FRIENDSHIP.

UNfaithfulneſs to a friend.
Betraying his ſecrets.
Denying him aſſiſtance in his needs.
Neglecting lovingly to admoniſh him.
Flattering him in his faults.
Forſaking his friendſhip upon ſlight or no cauſe.
Making leagues in ſin, inſtead of virtuous friendſhip.

SERVANTS.

SErvants diſobeying the lawful commands of their maſters.
Purloining their goods.
Carelesly waſting them.
Murmuring at their rebukes.
Idleneſs.
Eye-ſervice.

MASTERS.

MAſters uſing ſervants tyrannically and cruelly.
Being too remiſs, and ſuffering them to neglect their duty.

Having no care of their ſouls.
Not providing them means of inſtruction in religion.
Not admoniſhing them when they commit ſins.
Not allowing them time and opportunity for prayer and the worſhip of God.

CHARITY.

WANT of bowels and charity to our neighbours.
Not heartily deſiring their good, ſpiritual or temporal.
Not loving and forgiving enemies.
Taking actual revenges upon them.
Falſeneſs, profeſſing kindneſs, and acting none.
Not labouring to do all the good we can to the ſoul of our neighbour.
Not aſſiſting him to our power in his bodily diſtreſſes.
Not defending his good name, when we know him ſlandered.
Denying him any neighbourly office to preſerve or advance his eſtate.
Not defending him from oppreſſion, when we have power.
Not relieving him in his poverty.
Not giving liberally and chearfully.

GOING *to* LAW.

NOT loving peace.
Going to law upon ſlight occaſions.
Bearing inward enmity to thoſe we ſue.
Not labouring to make peace among others.

'THE uſe of this *catalogue of ſins* is this: upon days of humiliation, eſpecially before the *Sacrament*, read them conſideringly over, and at every particular aſk thine own heart, *Am I guilty of this?* And whatſoever by ſuch examination thou findeſt thyſelf faulty in, confeſs particularly and humbly to God, with all the heightening circumſtances, which may any way increaſe their guilt, and make ſerious reſolutions againſt every ſuch ſin for the future; after which thou mayeſt uſe this form following.'

O LORD, I am aſhamed, and bluſh to lift up my face to thee; for my iniquities are increaſed over my

head, and my treſpaſs is grown up even unto heaven. I have wrought all theſe great provocations, and that in the moſt provoking manner; they have not been only ſingle, but repeated acts of ſin: For, O Lord, of all this black catalogue, which I have now brought forth before thee, how few are there, which I have not often committed? Nay, which are not become even habitual and cuſtomary to me? And to this frequency I have added both a greedineſs and obſtinacy in ſinning, turning into my courſe as the horſe ruſheth into the battle, doing evil with both hands earneſtly, yea, hating to be reformed, and caſting thy words behind me, quenching thy ſpirit within me, which teſtified againſt me, to turn me from my evil ways, and fruſtrating all thoſe outward means, whether of judgment or mercy, which thou haſt uſed to draw me to thyſelf. Nay, O Lord, even my repentances may be numbered amongſt my greateſt ſins: They have ſometimes been feigned and hypocritical, always ſo ſlight and ineffectual, that they have brought forth no fruit in amendment of life: but I have ſtill returned with the dog to his vomit, and the ſow to the mire again, and have added the breach of reſolutions and vows to all my former guilts. Thus, O Lord, I am become out of meaſure ſinful; and ſince I have thus choſen death, I am moſt worthy to take part in it, even in the ſecond death, the lake of fire and brimſtone. This, this, O Lord, is in juſtice to be the portion of my cup; to me belongs nothing but ſhame and confuſion of face eternally; but to thee, O Lord God, belongeth mercy and forgiveneſs, though I have rebelled againſt thee. O remember not my ſins and offences, but according to thy mercy think thou upon me, O Lord, for thy goodneſs. Thou ſenteſt thy Son to ſeek and to ſave that which was loſt: Behold, O Lord, I have gone aſtray like a ſheep that was loſt: O ſeek thy ſervant, and bring me back to the ſhepherd and biſhop of my ſoul. Let thy Spirit work in me a hearty ſenſe and deteſtation of all my abominations, that true contrition of heart, which thou haſt promiſed not to deſpiſe. And then be thou pleaſed to look on me, to take away all iniquity, and receive me graciouſly; and for his ſake, who hath done nothing amiſs, be reconciled to me, who have done nothing well: waſh away the guilt of my ſins in his blood, and ſubdue the power of them by his grace;

and grant, O Lord, that I may from this hour bid a final adieu to all ungodliness and worldly lusts, that I may never once more cast a look towards *Sodom*, or long after the flesh-pots of *Egypt*; but consecrate myself entirely to thee, to serve thee in righteousness and true holiness, and reckoning myself to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord and blessed Saviour.

This Penitential PSALM *may also fitly be used.*

PSALM LI.

HAVE mercy upon me, O God, after thy great goodness; according to the multitude of thy mercies do away mine offences.

Wash me thoroughly from my wickedness, and cleanse me from my sin.

For I acknowledge my faults, and my sin is ever before me.

Against thee only have I sinned, and done this evil in thy sight, that thou mightest be justified in thy saying, and clear when thou art judged.

Behold I was shapen in wickedness, and in sin hath my mother conceived me.

But lo, thou requirest truth in the inward parts, and shalt make me to understand wisdom secretly.

Thou shalt purge me with hyssop, and I shall be clean: Thou shalt wash me, and I shall be whiter than snow.

Thou shalt make me hear of joy and gladness, that the bones which thou hast broken may rejoice.

Turn thy face from my sins, and put out all my misdeeds.

Make me a clean heart, O God, and renew a right spirit within me.

Cast me not away from thy presence, and take not thy holy Spirit from me.

O give me the comfort of thy help again, and stablish me with thy free spirit.

Then ſhall I teach thy ways unto the wicked, and ſinners ſhall be converted unto thee.

Deliver me from blood-guiltineſs, O God, thou that art the God of my health, and my tongue ſhall ſing of thy righteouſneſs.

Thou ſhalt open my lips, O Lord, and my mouth ſhall ſhew forth thy praiſe.

For thou deſireſt no ſacrifice, elſe would I give it thee: but thou delighteſt not in burnt-offering.

The ſacrifice of God is a troubled ſpirit; a broken and contrite heart, O God, ſhalt thou not deſpiſe.

O be favourable and gracious unto *Sion*, build thou the walls of *Jeruſalem*.

Then ſhalt thou be pleaſed with the ſacrifice of righteouſneſs, with the burnt-offerings and oblations; then they ſhall offer young bullocks upon thine altar.

Glory be to the Father, and to the Son, and to the Holy Ghoſt.

As it was in the beginning, is now, and ever ſhall be, world without end. Amen.

PRAYERS *before Receiving the* BLESSED SACRAMENT.

O Moſt merciful God, who haſt in thy great goodneſs prepared this ſpiritual feaſt for ſick and famiſhed ſouls, make my deſires and gaſpings after it anſwerable to my needs of it. I have with the prodigal waſted that portion of grace thou beſtoweſt upon me, and therefore do infinitely want a ſupply out of this treaſury: But, O Lord, how ſhall ſuch a wretch as I dare to approach this holy table? I am a dog; how ſhall I preſume to take the children's bread? Or, how ſhall this ſpiritual manna, this food of angels, be given to one who hath choſen to feed on huſks with ſwine; nay, to one who hath already ſo often trampled thoſe precious things under foot, either careleſsly neglecting or unworthily receiving, theſe holy myſteries? O Lord my horrible guiltineſs makes me tremble to come, and yet makes me not dare to keep away; for where, O Lord, ſhall my polluted ſoul be waſhed, if not in this fountain, which thou haſt opened for ſin, and for uncleanneſs? Hither therefore I come, and thou haſt promiſed, that him that cometh to thee thou wilt in no wiſe caſt out. This is, O Lord, the

blood of the New Teſtament; grant me ſo to receive it, that it may be to me for remiſſion of ſins; and though I have ſo often and ſo wretchedly broken my part of that covenant, whereof this ſacrament is a ſeal, yet be thou graciouſly pleaſed to make good thine, to be merciful to my unrighteouſneſs, and to remember my ſins and my iniquities no more: And not only ſo, but to put thy laws into my heart, and to write them in my mind; and by the power of thy grace diſpoſe my ſoul to ſuch a ſincere and conſtant obedience, that I may never again provoke thee. Lord, grant that in theſe holy myſteries I may not only commemorate, but effectually receive my bleſſed Saviour, and all the benefits of his paſſion; and to that end give me ſuch a preparation of ſoul, as may qualify me for it; give me a deep ſenſe of my ſins and unworthineſs, that being weary and heavy laden, I may be capable of his refreſhings; and by being ſuppled in my own tears, I may be fitter to be waſhed in his blood. Raiſe up my dull and earthly mind from grovelling here below, and inſpire it with a holy zeal, that I may with ſpiritual affection approach this ſpiritual feaſt; and let, O Lord, that infinite love of Chriſt in dying for ſo wretched a ſinner, inflame my frozen benumbed ſoul, and kindle in me that ſacred fire of love to him, and that ſo vehement that no waters may quench, no floods drown it; ſuch as may burn up all my droſs, not leave one unmortified luſt in my ſoul; and ſuch as may alſo extend itſelf to all thoſe whom thou haſt given me command and example to love, even enemies as well as friends. Finally, O Lord, I beſeech thee to clothe me in the wedding garment, and make me, though of myſelf a moſt unworthy, yet by thy mercy, an acceptable gueſt at this holy table: That I may not eat or drink my own condemnation, but may have my pardon ſealed, my weakneſs repaired, my corruptions ſubdued, and my ſoul ſo inſeparably united to thee, that no temptations may ever be able to diſſolve the union; but that being begun here in grace, it may be conſummated in glory. Grant this, O Lord, for thy dear Son's ſake, Jeſus Chriſt.

Another.

O Bleſſed Jeſus, who once offeredſt up thyſelf for me upon the croſs, and now offereſt thyſelf to me in the

the ſacrament, let not, I beſeech thee, my impenitence and unworthineſs fruſtrate theſe ſo ineſtimable mercies to me; but qualify me by thy grace to receive the full benefit of them. O Lord, I have abundant need of thee; but am ſo clogged with guilt, ſo holden with the cords of my ſins, that I am not able to move towards thee. O looſe me from this band wherewith Satan and my own luſts have bound me, and draw me, that I may run after thee. O Lord, thou ſeeſt daily how eagerly I purſue the paths that lead to death; but when thou inviteſt me to life and glory, I turn my back, and forſake my own mercy. How often hath this feaſt been prepared, and I have with frivolous excuſes abſented myſelf! Or, if I have come, it has been rather to defy than to adore thee; I have brought ſuch troops of thy profeſſed enemies, unrepented ſins, along with me, as if I came not to commemorate, but to renew thy paſſion, crucifying thee afreſh, and putting thee to open ſhame. And now of what puniſhment ſhall I be thought worthy, who have thus trampled under foot the Son of God, and counted the blood of the covenant an unholy thing? Yet, O merciful Jeſu, this blood is my only refuge: O let this make my atonement, or I periſh eternally. Wherefore didſt thou ſhed it, but to ſave ſinners? neither can the merit of it be overwhelmed either by the greatneſs or number of ſins. I am a ſinner, a great one: O let me find its ſaving efficacy. Be merciful unto me, O God, be merciful to me; for my ſoul truſteth in thee, and in the clefts of thy wounds ſhall be my refuge, until thy Father's indignation be overpaſt. O thou, who haſt as my high prieſt ſacrificed for me, intercede for me alſo, and plead thy meritorious ſufferings on my behalf, and ſuffer not, O my Redeemer, the price of thy blood to be utterly loſt: And grant, O Lord, that as the ſins I have to be forgiven are many, ſo I may love much. Lord, thou ſeeſt what faint, what cold affections I have towards thee; O warm and enliven them: And as in this ſacrament, that tranſcendant love of thine in dying for me is ſhed forth, ſo, I beſeech thee, let it convey ſuch grace into me, as may enable me to make ſome returns of love. O let this divine fire deſcend from heaven into my ſoul, and let my ſins be the burnt-offering for it to conſume, that there may not any corrupt affection, any curſed thing be ſheltered in my heart, that I may never

again defile that place, which thou haſt choſen for thy temple. Thou diedſt, O dear Jeſu, to redeem me from all iniquity; O let me not again ſell myſelf to work wickedneſs; but grant that I may approach thee at this time with moſt ſincere and fixed reſolutions of an entire reformation, and let me receive ſuch grace and ſtrength from thee, as may enable me faithfully to perform them: Lord, there are many old habituated diſeaſes my ſoul groans under. (*Here mention thy moſt prevailing corruptions.*) And though I lie never ſo long at the pool of *Bethesda*, come never ſo often to thy table, yet unleſs thou be pleaſed to put forth thy healing virtue, they will ſtill remain uncured. O thou bleſſed Phyſician of ſouls, heal me, and grant that I may now ſo touch thee, that every one of thoſe loathſome iſſues may immediately ſtanch, that theſe ſickneſſes may not be unto death, but unto the glory of thy mercy in pardoning, to the glory of thy grace in purifying ſo polluted a wretch. O Chriſt hear me, and grant I may now approach thee with ſuch humility and contrition, love and devotion, that thou mayeſt vouchſafe to come unto me, and abide with me, communicating to me thyſelf, and all the merits of thy paſſion. And then, O Lord, let no accuſations of Satan, or my own conſcience, amaze or diſtract me; but having peace with thee, let me alſo have peace in myſelf, that this wine may make glad, this bread of life may ſtrengthen my heart, and enable me chearfully to run the way of thy commandments. Grant this, merciful Saviour, for thy own bowels and compaſſions ſake.

EJACULATIONS *to be uſed at the Lord's Table.*

LORD, I am not worthy that thou ſhouldſt come under my roof.

I have ſinned: What ſhall I do unto thee, O thou Preſerver of men?

[*Here recollect ſome of thy greateſt ſins.*]

If thou, Lord, ſhouldſt be extreme to mark what is done amiſs, O Lord, who may abide it?

But with the Lord there is mercy, and with him is plenteous redemption.

Behold, O Lord, thy beloved Son, in whom thou art well pleaſed.

Hearken to the cry of his blood, which ſpeaketh better things than that of *Abel*.

By

By his agony and bloody ſweat, by his croſs and paſſion, good Lord, deliver me.

O Lamb of God, which takeſt away the ſins of the world, grant me thy peace.

O Lamb of God, which takeſt away the ſins of the world, have mercy upon me.

Immediately before Receiving.

THOU haſt ſaid, that he that eateth thy fleſh, and drinketh thy blood, hath eternal life,

Behold the ſervant of the Lord: Be it unto me according to thy word.

At the Receiving of the bread.

BY thy crucified body deliver me from this body of death.

At the Receiving of the Cup.

O LET this blood of thine purge my conſcience from dead works to ſerve the living God.

Lord, if thou wilt, thou canſt make me clean.

O touch me, and ſay, I will; be thou clean.

After Receiving.

WHAT ſhall I render unto the Lord for all the benefits he hath done unto me?

I will take the cup of ſalvation, and call upon the name of the Lord.

Worthy is the Lamb that was ſlain, to receive power, and riches, and wiſdom, and ſtrength, and honour, and glory, and bleſſing.

Therefore bleſſing, honour, glory, and power, be to him that ſitteth upon the throne, and to the Lamb, for ever and ever. *Amen.*

I have ſworn, and am ſteadfaſtly purpoſed to keep thy righteous judgments.

O hold thou up my goings in thy paths, that my footſteps ſlip not.

A Thankſgiving after Receiving of the Sacrament.

O Thou fountain of all goodneſs, from whom every good and perfect gift cometh, and to whom all honour and glory ſhould be returned, I deſire with all the moſt fervent and inflamed affections of a grateful heart to bleſs and praiſe thee for thoſe ineſtimable mercies thou haſt vouchſafed me. Lord, what is man, that thou

thou ſhouldſt ſo regard him, as to ſend thy beloved Son to ſuffer ſuch bitter things for him? But, Lord, what am I, the worſt of men, that I ſhould have any part in this atonement, who have ſo often deſpiſed him and his ſufferings? O the height and depth of this mercy of thine, that art pleaſed to admit me to the renewing of that covenant with thee, which I have ſo often and ſo perverſely broken; that I, who am not worthy of that daily bread, which ſuſtains the body, ſhould be made partaker of this bread of life, which nouriſheth the ſoul, and that the God of all purity ſhould vouchſafe to unite himſelf to ſo polluted a wretch: O my God, ſuffer me no more, I beſeech thee, to turn thy grace into wantonneſs, to make thy mercy an occaſion of ſecurity; but let this unſpeakable love of thine conſtrain me to obedience, that ſince my bleſſed Lord hath died for me, I may no longer live unto myſelf, but to him. O Lord, I know there is no concord between Chriſt and *Belial*: Therefore, ſince he hath now been pleaſed to enter my heart, O let me never permit any luſt to chaſe him thence; but let him, that hath ſo dearly bought me, ſtill keep poſſeſſion of me, and let nothing ever take me out of his hand. To this end be thou graciouſly pleaſed to watch over me, and defend me from all aſſaults of my ſpiritual enemies; but eſpecially deliver me from myſelf, from the treachery of my own heart, which is too willing to yield itſelf a prey. And where thou ſeeſt I am either by nature or cuſtom moſt weak, there do thou, I beſeech thee, magnify thy power in my preſervation. (*Here mention thy moſt dangerous temptations.*) And, Lord, let my Saviour's ſufferings for my ſins, and the vows I have now made againſt them, never depart from my mind, but let the remembrance of the one enable me to perform the other, that I may never make a truce with thoſe luſts, which nailed his hands, pierced his ſide, and made his ſoul heavy to death; but that having now anew liſted myſelf under his banner, I may fight manfully, and follow the captain of my ſalvation, even through a ſea of blood. Lord, liſt up my hands that hang down, and ſtrengthen my feeble knees, that I faint not in this warfare; O be thou my ſtrength, who am not able of myſelf to ſtruggle with the ſlighteſt temptations. How often have I turned my back in the day of battle? How many of theſe ſacramental vows have I violated?

violated? And, Lord, I have ſtill the ſame inconſtant deceitful heart to betray me to the breach of this. O thou, who art Yea and Amen, in whom there is no ſhadow of change, communicate to me, I beſeech thee, ſuch a ſtability of mind, that I may no more thus ſtart aſide like a broken bow, but that having my heart whole with thee, I may continue ſteadfaſt in thy covenant, that not one good purpoſe, which thy Spirit hath raiſed in me this day, may vaniſh, as ſo many have formerly done; but that they may bring forth fruit unto life eternal. Grant this, O merciful Father, through the merits and mediation of my crucified Saviour.

A Prayer of Interceſſion, to be uſed either before or after the Receiving of the Sacrament.

O Moſt gracious Lord, who ſo tenderly loveſt mankind, as to give thy dear Son out of thy boſom to be a propitiation for the ſins of the whole world, grant that the effect of this redemption may be as univerſal as the deſign of it, that it may be to the ſalvation of all. O let no perſon by impenitence and wilful ſin, forfeit his part in it; but by the power of thy grace bring all, even the moſt obſtinate ſinners, to repentance. Enlighten all that ſit in darkneſs, all Jews, Turks, Infidels, and Heretieks; take from them all blindneſs, hardneſs of heart, and contempt of thy word, and ſo fetch them home, bleſſed Lord, unto thy fold, that they may be ſaved among the number of the true *Iſraelites*. And for all thoſe upon whom the Name of thy Son is called, grant, O Lord, that their converſation may be ſuch as becometh the goſpel of Chriſt: that his name be no longer blaſphemed among the heathen through us. O bleſſed Lord, how long ſhall Chriſtendom continue the vileſt part of the world, a ſink of all thoſe abominable pollutions, which even Barbarians deteſt! O let not our profeſſion and our practice be always at ſo wide a diſtance. Let not the diſciples of the holy and immaculate Jeſus be of all others the moſt profane and impure. Let not the ſubjects of the Prince of Peace be of all others the moſt contentious and bloody; but make us Chriſtians in deed, as well as in name, that we may walk worthy of that holy vocation wherewith we are called, and may all with one mind and one mouth glorify thee, the Father of our Lord Jeſus Chriſt. Have mercy on this languiſhing

church; look down from heaven, the habitation of thy holiness and of thy glory. Where is thy zeal and strength, the sounding of thy bowels and of thy mercies towards us? Are they restrained? Be not very wroth, O Lord, neither remember iniquity for ever; but though our backslidings are many, and we have grievously rebelled, yet according to all thy goodness, let thy anger and thy fury be turned away, and cause thy face to shine upon thy sanctuary, which is desolate, for the Lord's sake, and so separate between us and our sins, that they may no longer separate between us and our God. Save and defend all Christian Kings, Princes, and Governors, especially those to whom we owe subjection; plead thou their cause, O Lord, against those that strive with them, and fight thou against those that fight against them; and so guide and assist them in the discharge of that office whereunto thou hast appointed them, that under them we may lead a quiet and peaceable life in all godliness and honesty. Bless them that wait at thine altar, open thou their lips, that their mouths may shew forth thy praise. O let not the lights of the world be put under bushels, but place them in their candlesticks, that they may give light to all that are in the house. Let not *Jeroboam's* priests profane thy service, but let the seed of *Aaron* still minister before thee. And, O thou Father of mercies, and God of all comfort, succour and relieve all that are in affliction; deliver the outcast and poor, help them to right that suffer wrong: let the sorrowful sighing of the prisoners come before thee; and according to the greatness of thy power, preserve thou those that are appointed to die; grant ease to those that are in pain, supplies to those that suffer want; give to all presumptuous sinners a sense of their sins, and to all despairing, a sight of thy mercies; and do thou, O Lord, for every one abundantly above what they can ask or think. Forgive my enemies, persecuters, and slanderers, and turn their hearts. Pour down thy blessings on all my friends and benefactors, all who have commended themselves to my prayers. (*Here thou mayest name particular persons.*) And grant, O merciful Father, that through this blood of the cross, we may all be presented pure and unblameable, and unreproveable in thy sight, that so we may be admitted into that place of purity, where no unclean thing can enter, there to sing eternal praises to Father, Son, and Holy Ghost for ever.

A Prayer

A Prayer in Time of common Persecution.

O Blessed Saviour, who hast made the cross the badge of thy disciples, enable me, I beseech thee, willingly and chearfully to embrace it. Thou seest, O Lord, I am fallen into days, wherein he that departeth from evil, maketh himself a prey! O make me so readily to expose all my outward concernments, when my obedience to thee requireth it, that what falls as a prey to men, may by thee be accepted as a sacrifice to God. Lord preserve me so by thy grace, that I never suffer as an evil-doer; and then, O Lord, if it be my lot to suffer as a Christian, let me not be ashamed, but rejoice, that I am counted worthy to suffer for thy name. O thou, who for my sake endured the cross, and despised the shame, let the example of that love and patience prevail against all the tremblings of my corrupt heart, that no terrors may ever be able to shake my constancy, but that how long soever thou shalt permit the rod of the wicked to lie on my back, I may never put my hand unto wickedness. Lord, thou knowest whereof I am made, thou remembereſt that I am but flesh, and flesh, O Lord, shrinks at the approach of any thing grievous. It is thy Spirit, thy Spirit alone that can uphold me; O establish me with thy free Spirit, that I be not weary and faint in my mind: And by how much the greater thou discernest my weakness, so much the more do thou shew forth thy power in mine; and make me, O Lord, in all temptations, steadfastly to look to thee, the author and finisher of my faith; that so I may run the race which is set before me, and resist even unto blood, striving against sin. O dear Jesus, hear me, and though Satan desire to have me that he may winnow me as wheat, yet do thou, O blessed Mediator, pray for me, that my faith fail not; but that though it be tried by fire, it may be found unto praise and glory, and honour, at thy appearing. And, O Lord, I beseech thee, grant that I may preserve not only constancy towards God, but charity also towards men, even those whom thou shalt permit to be the instruments of my sufferings. Lord, let me not fail to imitate that admirable meekness of thine, in loving and praying for my greatest persecutors; and do thou, O Lord, overcome all their evil with thy infinite goodness; turn their hearts, and draw them powerfully to thyself, and

and at last receive both me and mine enemies into those mansions of peace and rest, where thou reignest with the Father, and the Holy Ghost, one God for ever.

A Prayer in Time of Affliction.

O Just and Holy Lord, who with rebukes dost chasten man for sin, I desire unfeignedly to humble myself under thy mighty hand, which now lies heavy upon me: I heartily acknowledge, O Lord, that all I do, all I can suffer, is but the due reward of my deeds; and therefore in thy severest inflictions I must still say, Righteous art thou, O Lord, and upright are thy judgments. But, O Lord, I beseech thee, in judgment remember mercy; and though my sins have enforced thee to strike, yet consider my weakness, and let not thy stripes be more heavy, or more lasting, than thou seest profitable for my soul; correct me, but with the chastisement of a father, not with the wounds of an enemy; and though thou take not off thy rod, yet take away thine anger. Lord, do not abhor my soul, nor cast thy servant away in displeasure; but pardon my sins, I beseech thee; and if yet in thy fatherly wisdom thou see fit to prolong thy corrections, thy blessed will be done. I cast myself, O Lord, at thy feet, do with me what thou pleasest. Try me as silver is tried, so thou bring me out purified. And, Lord, make even my flesh also to subscribe to this resignation, that there may be nothing in me, that may rebel against thy hand; but that having perfectly suppressed all repining thoughts, I may chearfully drink of this cup. And how bitter soever thou shalt please to make it, Lord, let it prove medicinal, and cure all the diseases of my soul, that it may bring forth in me the peaceable fruit of righteousness, that so these light afflictions, which are but for a moment, may work for me a far more exceeding and eternal weight of glory, through Jesus Christ.

A Thanksgiving for Deliverance.

O Blessed Lord, who art gracious and merciful, slow to anger, and of great kindness, and repentest thee of the evil; I thankfully acknowledge before thee, that thou hast not dealt with me after my sins, nor rewarded me according to my iniquities. My rebellions, O Lord, deserve to be scourged with scorpions, and thou hast corrected

rected them only with a gentle and fatherly rod; neither haſt thou ſuffered me to lie long under that, but haſt given me a timely and gracious iſſue out of my late diſtreſſes. O Lord, I will be glad and rejoice in thy mercy, for thou haſt conſidered my trouble, and haſt known my ſoul in adverſity. Thou haſt ſmitten, and thou haſt healed me. O let theſe various methods of thine have their proper effects upon my ſoul; that I, who have felt the ſmart of thy chaſtiſements, may ſtand in awe, and not ſin, and that I, who have likewiſe felt the ſweet refreſhings of thy mercy, may have my heart raviſhed with it, and knit to thee in the firmeſt bands of love, and that by both I may be preſerved in a conſtant entire obedience to thee all my days, through Jeſus Chriſt.

Directions for the Time of Sickneſs.

WHEN thou findeſt thyſelf viſited with ſickneſs, thou art immediately to remember, that it is God, which *with rebukes doth chaſten man for ſin.* And therefore let thy firſt care be, to find out what it is that provokes him to ſmite thee; and to that purpoſe, examine thine own heart, ſearch diligently what guilts lie there, confeſs them humbly and penitently to God; and for the greater ſecurity, renew thy repentance for all the old ſins of thy former life: beg moſt earneſtly and importunately his mercy and pardon in Chriſt Jeſus, and put on ſincere and zealous reſolutions of forſaking every evil way for the reſt of that time which God ſhall ſpare thee: And that thine own heart deceive thee not in this ſo weighty a buſineſs, it will be wiſdom to ſend for ſome godly *Divine*, not only to aſſiſt thee with his prayers, but with his counſel alſo. And to that purpoſe open thy heart ſo freely to him, that he may be able to judge whether thy repentance be ſuch as may give thee confidence to appear before God's dreadful tribunal; and that if it be not, he may help thee, what he can, towards the making it ſo. And when thou haſt thus provided for thy better part, thy ſoul, then conſider thy body alſo, and as the wiſe man ſaith, *Eccluſ* xxxviii. 12. *Give place to the phyſician, for the Lord hath created him.* Uſe ſuch means as may be moſt likely to recover thy health; but always remember that the ſucceſs of them muſt come from God; and beware of *Aſa*'s ſin, *who ſought to the phyſicians,*

and

and not to the Lord, 2 *Chron.* xvi. 12. Diſpoſe alſo betimes of thy temporal affairs, by making thy *will*, and ſetting all things in ſuch order, as thou meaneſt finally to leave them in; and defer it not till thy ſickneſs grow more violent; for then perhaps thou ſhalt not have ſuch uſe of thy reaſon, as may fit thee for it; or if you have, it will be then much more ſeaſonable to employ thy thoughts on higher things, on the world thou art going to, rather than that thou art going about to leave. We cannot carry the things of this world with us, when we go hence, and it is not fit we ſhould carry the thoughts of them, therefore let thoſe be early diſpatched, that they may not diſturb thee at laſt.

A Prayer for a Sick Perſon.

O Merciful and righteous Lord, the God of health and of ſickneſs, of life and of death, I moſt unfeignedly acknowledge, that my great abuſe of thoſe many days of ſtrength and welfare, which thou haſt afforded me, hath moſt juſtly deſerved thy preſent viſitation. I deſire, O Lord, humbly to accept of this puniſhment of mine iniquity; and to bear the indignation of the Lord, becauſe I have ſinned againſt him. And, O thou merciful Father, who deſigneſt not the ruin, but the amendment of thoſe whom thou ſcourgeſt, I beſeech thee by thy grace ſo to ſanctify this correction of thine to me, that this ſickneſs of my body may be a means of health to my ſoul; make me diligent to ſearch my heart, and do thou, O Lord, enable me to diſcover every accurſed thing, how cloſely ſoever concealed there, that by the removal thereof, I may make way for the removal of this puniſhment. Heal my ſoul, O Lord, which hath ſinned againſt thee; and then, if it be thy bleſſed will, heal my body alſo; reſtore the voice of joy, and health unto my dwelling, that I may live to praiſe thee, and to bring forth fruits of repentance. But if in thy wiſdom thou haſt otherwiſe diſpoſed, if thou haſt determined that this ſickneſs ſhall be unto death, I beſeech thee to fit and prepare me for it. Give me that ſincere and earneſt repentance, to which thou haſt promiſed mercy and pardon; wean my heart from the world, and all its fading vanities, and make me to gaſp and pant after thoſe more excellent and durable joys, which are at thy right hand for ever. Lord, liſt thou up the light of thy

countenance upon me; and, in all the pains of my body, in all the agonies of my spirit, let thy comforts refresh my soul, and enable me patiently to wait till my change come. And grant, O Lord, that when my earthly house of this tabernacle is dissolved, I may have a building of God, an house not made with hands, eternal in the heavens; and that for his sake, who by his precious blood hath purchased it for me, even Jesus Christ.

A Thanksgiving for Recovery.

O Gracious Lord, the God of the spirits of all flesh, in whose hand my time is, I praise and magnify thee, that thou hast in love to my soul delivered it from the pit of corruption, and restored me to health again. It is thou alone, O Lord, that hast preserved my life from destruction; thou hast chastened and corrected me, but thou hast not given me over unto death. O let this life which thou hast thus graciously spared be wholly consecrated to thee. Behold, O Lord, I am by thy mercy made whole; O make me strictly careful to sin no more, lest a worse thing come unto me. Lord, let not this reprieve thou hast now given me, make me secure, as thinking that my Lord delayeth his coming; but grant me, I beseech thee, to make a right use of this long-suffering of thine, and so to employ every minute of that time thou shalt allow me, that when thou shalt appear, I may have confidence, and not be ashamed before thee at thy coming. Lord, I have found by this approach towards death, how dreadful a thing it is to be taken unprepared: O let it be a perpetual admonition to me to watch for my Master's coming. And when the pleasures of sin shall present themselves to entice me, O make me to remember how bitter they will be at the last. O Lord, hear me; and as thou hast in much mercy afforded me time, so grant me also grace, to work out my own salvation, to provide oil in my lamp, that when the Bridegroom cometh, I may go in with him to the marriage. Grant this, I beseech thee, for thy dear Son's sake.

A Prayer at the Approach of Death.

O Eternal and ever living God, who first breathedst into man the breath of life, and when thou takest away that breath, he dies, and is turned again to his dust;

duſt; look with compaſſion on me thy poor creature, who am now drawing near the gates of death, and which is infinitely more terrible, the bar of judgment. Lord, my own heart condemns me, and thou art infinitely greater than my heart, and knoweſt all things. The ſins I know, and remember, fill me with horror: But there are alſo multitudes of others, which I either obſerved not at that time, or have ſince carelefsly forgot, which are all preſent to thee. Thou ſetteſt my miſdeeds before thee, and my ſecret ſins in the light of thy countenance; and to what a mountainous heap muſt the minute provocations of ſo many years ariſe? How ſhall one ſo ungodly ſtand in thy judgment, or ſuch a ſinner in the congregation of the righteous? And to add yet more to my terror, my very repentance, I fear, will not abide the trial; my frequent relapſes heretofore have ſufficiently witneſſed the inſincerity of my paſt reſolutions. And then, O Lord, what can ſecure me, that my preſent diſlikes of my ſins are not rather the effects of my amazing danger, than of any real change? And, O Lord, I know thou art not mocked; nor wilt accept of any thing that is not perfectly ſincere. O Lord, when I conſider this, fearfulneſs and trembling come upon me, and an horrible dread overwhelmeth me: My fleſh trembleth for fear of thee, and my heart is wounded within me. But, O Lord, one deep calleth upon another, the depth of my miſery upon the depth of thy mercy: Lord, ſave now, or I periſh eternally. O thou, who willeſt not that any ſhould periſh, but that all ſhould come to repentance, bring me, I beſeech thee, though thus late, to a ſincere repentance, ſuch as thou wilt accept, who trieſt the heart. Create in me, O God, a clean heart, and renew a right ſpirit within me. Lord, one day is with thee as a thouſand years. O let thy mighty Spirit work in me now, in this my laſt day, whatſoever thou ſeeſt wanting to fit me for thy mercy and acceptation. Give me a perfect and entire hatred of my ſins, and enable me to preſent thee with that ſacrifice of a broken and contrite heart, which thou haſt promiſed not to deſpiſe; that by this I may be made capable of that atonement, which thy dear Son hath, by the more excellent oblation of himſelf, made for all repenting ſinners. He is the propitiation for our ſins, he was wounded for our tranſgreſſions, he was bruiſed for our iniquities,

iniquities, the chaſtiſement of our peace was on him: O heal me by his ſtripes, and let the cry of his blood drown the clamour of my ſins. I am indeed a child of wrath, but he is the Son of thy love; for his ſake ſpare me, O Lord, ſpare thy creature, whom he hath redeemed with his moſt precious blood, and be not angry with me for ever. In his wounds, O Lord, I take ſanctuary; O let not thy vengeance purſue me to this city of refuge; my ſoul hangeth upon him, O let me not periſh with a *Jeſus*, with a Saviour in my arms; but by his agony and bloody ſweat, by his croſs and paſſion, by all that he did and ſuffered for ſinners, good Lord, deliver me: Deliver me, I beſeech thee, from the wages of my ſins, thy wrath and everlaſting damnation, in this time of my tribulation, in the hour of death, and in the day of judgment. Hear me, O Lord, hear me; and do not now repay my former neglects of thy calls, by refuſing to anſwer me in this time of greateſt need. Lord, there is but a ſtep between me and death: O let not my ſun go down upon thy wrath; but ſeal my pardon before I go hence and be no more ſeen. Thy loving-kindneſs is better than the life itſelf, O let me have that in exchange, and I ſhall moſt gladly lay down this mortal life. Lord, thou knoweſt all my deſire, and my groaning is not hid from thee: deal thou with me, O Lord, according to thy name, for ſweet is thy mercy. Take away the ſting of death, the guilt of my ſins; and then, though I walk through the valley of the ſhadow of death, I will fear no evil; I will lay me down in peace, and Lord, when I awake up, let me be ſatisfied with thy preſence in thy glory. Grant this, merciful God, for his ſake, who is both the Redeemer and Mediator of ſinners, even Jeſus Chriſt.

PSALMS.

PUT me not to rebuke, O Lord, in thine anger; neither chaſten me in thy heavy diſpleaſure.

There is no health in my fleſh, becauſe of thy diſpleaſure: Neither is there any reſt in my bones, by reaſon of my ſins.

For my wickedneſſes are gone over my head, and are a ſore burthen too heavy for me to bear.

My

My wounds ſtink, and are corrupt, through my fooliſhneſs.

Therefore is my ſpirit vexed within me, and my heart within me is deſolate.

My ſins have taken ſuch hold upon me, that I am not able to look up; yea, they are more in number than the hairs of my head, and my heart hath failed me.

But thou, O Lord God, art full of compaſſion and mercy, long-ſuffering, plenteous in goodneſs and truth: Turn thee unto me, and have mercy upon me, for I am deſolate and in miſery.

If thou, Lord, ſhouldſt be extreme to mark what is done amiſs, O Lord, who may abide it?

O remember not the ſins and offences of my youth; but according to thy mercy think thou upon me for thy goodneſs.

Look upon my adverſity and miſery, and forgive me all my ſins.

Hide not thy face from thy ſervant, for I am in trouble: O haſte thee, and hear me.

Out of the deep do I call unto thee; Lord, hear my voice.

Turn thee, O Lord, and deliver my ſoul; O ſave me for my mercies ſake.

O go not far from me; for trouble is hard at hand, and there is none to help.

I ſtretch forth my hands unto thee; my ſoul gaſpeth unto thee as a thirſty land.

Draw nigh unto my ſoul, and ſave it: O deliver me, becauſe of my enemies.

For my ſoul is full of trouble, and my life draweth nigh unto hell.

Save me from the lion's mouth, hear me from among the horns of the unicorn.

O ſet me up upon the rock that is higher than I; for thou art my hope, and a ſtrong tower for me againſt the enemy.

Why art thou ſo heavy, O my ſoul; and why art thou ſo diſquieted within me?

Put thy truſt in God; for I will yet give him thanks for the help of his countenance.

The Lord ſhall make good his loving-kindneſs towards me; yea, thy mercy, O Lord, endureth for ever; deſpiſe not thou the work of thine own hands.

O GOD,

O GOD, thou art my God; early will I ſeek thee.

My ſoul thirſteth for thee, my fleſh alſo longeth after thee in a barren and dry land, where no water is.

Like as the hart deſireth the water-brooks, ſo longeth my ſoul after thee, O God.

My ſoul is athirſt for God, yea, even for the living God; when ſhall I come to appear before the preſence of God?

How amiable are thy dwellings, O Lord of hoſts!

My ſoul hath a deſire and longing to enter into the courts of the Lord; my heart and my fleſh rejoice in the living God.

O that I had wings like a dove, for then would I fly away, and be at reſt.

O ſend out thy light and thy truth, that they may lead me, and bring me unto thy holy hill, and to thy dwelling.

For one day in thy courts is better than a thouſand.

I had rather be a door-keeper in the houſe of my God, than to dwell in the tents of wickedneſs.

I ſhould utterly have fainted, but that I believed verily to ſee the goodneſs of the Lord in the land of the living.

Thou art my Helper and my Redeemer, O Lord, make no long tarrying.

EJACULATIONS.

O LORD, of whom may I ſeek for ſuccour, but of thee, who for my ſins art juſtly diſpleaſed; yet O Lord God moſt holy, O Lord moſt mighty, O holy and moſt merciful Saviour, deliver me not into the bitter pains of eternal death.

Thou knoweſt, Lord, the ſecrets of my heart: ſhut not thy merciful ears to my prayer; but ſpare me, Lord moſt holy, O God moſt mighty, O holy and merciful Saviour: Thou moſt worthy Judge eternal, ſuffer me not at my laſt hour, for any pains of death to fall from thee.

Father, I have ſinned againſt heaven, and before thee, and am not worthy to be called thy child; yet, O Lord, do not thou caſt off the bowels and compaſſions of a father; but

but even as a father pitieth his own children, ſo be thou merciful unto me.

Lord, the prince of this world cometh; O let him have nothing in me; but as he accuſeth, do thou abſolve: he lays many and grievous things to my charge, which he can too well prove: I have nothing to ſay for myſelf, do thou anſwer for me, O Lord, my God.

O Lord I am clothed with filthy garments, and Satan ſtands at my right hand to reſiſt me: O be thou pleaſed to rebuke him, and pluck me as a brand out of the fire; cauſe mine iniquities to paſs from me, and clothe me with the righteouſneſs of thy Son.

Behold, O God, the devil is coming towards me, having great wrath, becauſe he knoweth that he hath but a ſhort time. O ſave and deliver me, leſt he devour my ſoul like a lion, and tear it in pieces, while there is none to help.

O my God, I know that no unclean thing can enter into thy kingdom, and I am nothing but pollution; my very righteouſneſſes are as filthy rags. O waſh me, and make me white in the blood of the Lamb, that ſo I may be fit to ſtand before thy throne.

Lord, the ſnares of death compaſs me round about; O let not the pains of hell alſo take hold upon me; but tho' I find trouble and heavineſs, yet, O Lord, I beſeech thee deliver my ſoul.

O dear Jeſu, who haſt bought me with the precious price of thine own blood; challenge now thy purchaſe, and let not the malice of hell pluck me out of thy hand.

O bleſſed High-Prieſt, who art able to ſave them to the uttermoſt, who come unto God by thee, ſave me, I beſeech thee, who have no hope, but in thy merits and interceſſion.

O God, I confeſs I have defaced that image of thine thou didſt imprint upon my ſoul; yet, O thou faithful Creator, have pity on thy creature.

O *Jeſu*, I have by many and grievous ſins crucified thee afreſh; yet thou who prayedſt for thy perſecutors, intercede for me alſo, and ſuffer not, O my Redeemer, my ſoul (the price of thy blood) to periſh.

O Spirit of grace, I have by my horrid impieties done deſpite to thee; yet, O bleſſed Comforter, though I have often

often grieved thee, be thou pleaſed to ſuccour and relieve me, and ſay unto my ſoul, I am thy ſalvation.

Mine eyes look unto thee, O Lord, in thee is my truſt; O caſt not out my ſoul.

O Lord, in thee have I truſted; let me never be confounded.

O Bleſſed Lord, who ſcourgeſt every ſon whom thou receiveſt, let me not be weary of thy correction; but give me ſuch a perfect ſubjection to thee, the Father of ſpirits, that this chaſtiſement may be for my profit, that I may thereby be partaker of thy holineſs.

O thou Captain of my ſalvation, who wert made perfect by ſufferings, ſanctify to me all the pains of body, all the terrors of mind, which thou ſhalt permit to fall upon me.

Lord, my ſins have deſerved eternal torments; make me chearfully and thankfully to bear my preſent pains; chaſten me as thou pleaſeſt here, that I may not be condemned with the world.

Lord, the waters are come in even unto my ſoul: O let thy Spirit move upon theſe waters, and make them like the pool of *Betheſda*, that they may cure whatſoever ſpiritual diſeaſe thou diſcerneſt in me.

O Chriſt, who firſt ſufferedſt many and grievous things, and then enteredſt into thy glory, make me ſo to ſuffer with thee, that I may alſo be glorified with thee.

O dear Jeſus, who humbleſt thyſelf to the death of the croſs, let that death of thine ſweeten the bitterneſs of mine.

When thou hadſt overcome the ſharpneſs of death, thou didſt open the kingdom of heaven to all believers.

I believe that thou ſhalt come to be my judge.

I pray thee therefore help thy ſervant, whom thou haſt redeemed with thy moſt precious blood.

Make me to be numbered with thy ſaints in glory everlaſting.

Thou art the reſurrection and the life; he that believeth in thee, though he were dead, yet ſhall he live: Lord, I believe, help thou my unbelief.

My fleſh and my heart faileth; but God is the ſtrength of my heart, and my portion for ever.

I deſire to be diſſolved, and to be with Chriſt, which is far better: Lord, I groan, earneſtly deſiring to be cloathed upon with that houſe from heaven.

I deſire

I desire to put off this my tabernacle; O be pleased to receive me into everlasting habitations.

Bring my soul out of prison, that I may give thanks unto thy name.

Lord, I am here to wrestle not only with flesh and blood, but with principalities, and powers, and spiritual wickedness. O take me from these tents of *Kedar*, into the heavenly *Jerusalem*, where Satan shall be utterly trodden under my feet.

I cannot here attend one minute to thy service without distraction: O take me up to stand before thy throne, where I shall serve thee day and night.

I am here in heaviness through many tribulations: O receive me into that place of rest, where all tears shall be wiped from my eyes, where there shall be no more death, nor sorrow, nor crying, nor pain.

I am here in a state of banishment and absence from the Lord, O take me where I shall for ever behold thy face, and follow the Lamb whithersoever he goeth.

I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness.

O Blessed Jesu, who hast loved me, and washed me from my sins in thine own blood, receive my soul. Into thy hands I commend my spirit, for thou hast redeemed me, O Lord, thou God of truth. Come, Lord Jesu, come quickly.

PRAYERS for their Use, who mourn in secret for the PUBLIC CALAMITIES, &c.

Psalm 74. 'O God, wherefore art thou absent from us 'so long? Why is thy wrath so hot 'against the sheep of thy pasture?' &c.

Psalm 79. 'O God, the heathen are come into thine 'inheritance; thy holy temple have they defiled, and 'made *Jerusalem* an heap of stones,' &c.

Psalm 80. 'Hear, O thou Shepherd of *Israel*; thou 'that leadest *Joseph* like a sheep: shew thyself also, thou 'that sittest upon the Cherubims,' &c.

A Prayer

A Prayer to be used in the Times of Calamity.

O Lord God, to whom vengeance belongeth, I desire humbly to confess before thee, both on my own behalf and that of this nation, that these many years of calamity, we have groaned under, are but the just, (yea mild) returns of those many more years of our provocations against thee, and that thy present wrath is but the due punishment of thy abused mercy. O Lord, thou hast formerly abounded to us in blessings above all the people of the earth. Thy candle shined upon our heads, and we delighted ourselves in thy great goodness. Peace was within our walls, and plenteousness within our palaces; there was no decay, no leading into captivity, and no complaining in our streets: But we turned this grace into wantonness, we abused our peace to security, our plenty to riot and luxury, and made those good things, which should have endeared our hearts to thee, the occasion of estranging them from thee. Nay, O Lord, thou gavest us yet more precious mercies; thou wert pleased thyself to pitch thy tabernacle with us, to establish a pure and glorious church among us, and give us thy word to be a lamp unto our feet, and a light unto our paths: But, O Lord, we have made no other use of that light, than to conduct us to the chambers of death; we have dealt proudly, and not hearkened to thy commandments, and by rebelling against the light, have purchased to ourselves so much the heavier portion in outer darkness. And now, O Lord, had the overflowings of thy vengeance been answerable to that of our sin, we had long since been swept away with a swift destruction, and there had been none of us alive at this day, to implore thy mercy. But thou art a gracious God, slow to anger, and hast proceeded with us with much patience and long suffering: Thou hast sent thy judgments to awaken us to repentance, and hast also allowed us space for it. But, alas! we have perverted this mercy of thine beyond all the former; we return not to him that smiteth us, neither do we seek the Lord; we are slidden back by a perpetual backsliding: no man repenteth him of his wickedness, or saith, What have I done? It is true, indeed, we fear the rod (we dread every suffering, so that we are ready to buy it off with the foulest sin); but we fear not him that hath appointed it, but by a wretched obstinacy harden our necks against thee, and refuse to return. And now,

O God, what balm is there in *Gilead*, that can cure us, who, when thou wouldeſt heal us, will not be healed? We know thou haſt pronounced, that there is no peace to the wicked; and how ſhall we then pray for peace, that ſtill retain our wickedneſs? This, this, O Lord, is our ſoreſt diſeaſe: O give us medicines to heal this ſickneſs; heal our ſouls, and then we know thou canſt ſoon heal our land. Lord, thou haſt long ſpoken, by thy word to our ears, by thy judgments even to all our ſenſes, but unleſs thou ſpeak by thy Spirit to our hearts, all other calls will ſtill be ineffectual. O ſend out thy voice, and that a mighty voice, ſuch as may awake us out of this lethargy: Thou that didſt call *Lazarus* out of the grave, O be pleaſed to call us, who are dead, yea, putrified in treſpaſſes and ſins; and make us to awake to righteouſneſs: And though, O Lord, our frequent reſiſtances, even of thoſe inward calls, have juſtly provoked thee to give us up to the luſts of our own hearts; yet, O thou boundleſs ocean of mercy, who art good, not only beyond what we can deſerve, but what we can wiſh, do not withdraw the influence of thy grace, and take not thy Holy Spirit from us. Thou wert found of thoſe that ſought thee not: O let that act of mercy be repeated to us, who are ſo deſperately, yet ſo inſenſibly ſick, that we cannot ſo much as look after the Phyſician; and by how much our caſe is the more dangerous, ſo much the more ſovereign remedies do thou apply. Lord, help us, and conſider not ſo much our unworthineſs of thy aid, as our irremediable ruin, if we want it: Save, Lord, or we periſh eternally. To this end diſpenſe to us, in our temporal intereſt, what thou ſeeſt may beſt ſecure our ſpiritual; if a greater degree of outward miſery will tend to the curing our inward, Lord, ſpare not thy rod, but ſtrike yet more ſharply. Caſt out this devil, though with never ſo much foaming and tearing. But if thou ſeeſt that ſome return of mercy may be moſt likely to melt us, O be pleaſed ſo far to condeſcend to our wretchedneſs, as to afford us that; and whether by thy ſharper or thy gentler methods, bring us home to thyſelf. And then, O Lord, we know thy hand is not ſhortened, that it cannot ſave. When thou haſt delivered us from our ſins, thou canſt and wilt deliver us from our troubles. O ſhew us thy mercy, and grant us thy ſalvation, that being redeemed both in our bodies and ſpirits, we may

glorify

glorify thee in both, in a more chearful obedience, and praiſe the name of our God, that hath dealt wonderfully with us, through Jeſus Chriſt our Lord.

A Prayer for this Church.

O Thou great God of recompences, who turneſt a fruitful land into barrenneſs, for the wickedneſs of them that dwell therein: Thou haſt moſt juſtly executed that fatal ſentence on this Church, which having once been the perfection of beauty, the joy of the whole earth, is now become a ſcorn and deriſion to all that are round about her. O Lord, what could have been done to thy vineyard, that thou haſt not done in it? And ſince it hath brought forth nothing but wild grapes, it is perfectly juſt with thee to take away the hedge thereof, and let it be eaten up. But, O Lord, though our iniquities teſtify againſt us, yet do thou it for thy name's ſake; for our backſlidings are many; we have ſinned againſt thee. O the hope of *Iſrael*, the Saviour thereof in time of trouble, why ſhouldeſt thou be as a ſtranger in the land, as a way-faring man, that turneth aſide to tarry for a night? Why ſhouldeſt thou be as a man aſtoniſhed? As a mighty man that cannot ſave? Yet thou, O Lord, art in the midſt of us, and we are called by thy name; leave us not; deprive us of what outward enjoyment thou pleaſeſt: Take from us the opportunities of our luxury, and it may be a mercy; but, O take not from us the means of our reformation; for that is the moſt direful expreſſion of thy wrath. And though we have hated the light, becauſe our deeds are evil, yet, O Lord, do not, by withdrawing it, condemn us to walk on ſtill in darkneſs, but let it continue to ſhine, till it has guided our feet into the way of peace. O Lord, ariſe, ſtir up thy ſtrength, and come and help us, and deliver not the ſoul of thy turtle dove (*this diſconſolate Church*) unto the multitude of the enemy; but help her, O God, and that right early. But if, O Lord, our rebellions have ſo provoked thee, that the *Ark muſt wander in the wilderneſs, till all this murmuring generation be conſumed*, yet let that not periſh with us, but bring it at laſt into a *Canaan, and let our more innocent poſterity ſee that which in thy juſt judgment thou denieſt to us.* In the mean time let us not ceaſe to bewail that deſolation our ſins have wrought, to think upon the ſtones of *Sion*, and pity to

ſee her in the duſt, nor ever be aſhamed or afraid to own her in her loweſt and moſt perſecuted condition; but eſteem the reproach of Chriſt greater riches than the treaſures of *Egypt*, and ſo approve our conſtancy to this our afflicted mother, that her bleſſed Lord and Head may own us with mercy, when he ſhall come in the glory of thee his Father, with the holy angels. Grant this, merciful Lord, for the ſame Jeſus Chriſt his ſake.

A Prayer for the Peace of the Church.

LORD Jeſus Chriſt, which of thine Almightineſs madeſt all creatures, both viſible and inviſible, which of thy godly wiſdom governeſt and ſetteſt all things, in moſt goodly order, which of thine unſpeakable goodneſs keepeſt, defendeſt, and furthereſt all things, which of thy deep mercy reſtoreſt the decayed, reneweſt the fallen, raiſeſt the dead; vouchſafe we pray thee, at laſt, to caſt down thy countenance upon thy well-beloved ſpouſe the Church, but let it be that amiable and merciful countenance wherewith thou pacifieſt all things in heaven, in earth, and whatſoever is above heaven, and under the earth: Vouchſafe to caſt upon us thoſe tender and pitiful eyes, with which thou didſt once behold *Peter*, that great ſhepherd of thy Church, and forthwith he remembered himſelf, and repented; with which eyes thou once didſt view the ſcattered multitude, and wert moved with compaſſion, that for lack of a good ſhepherd they wandered as ſheep diſperſed and ſtrayed aſunder. Thou ſeeſt, O good ſhepherd, what ſundry ſorts of wolves have broken into thy ſheep-cotes; ſo that if it were poſſible, the very perfect perſon ſhould be brought into error: Thou ſeeſt with what winds, with what waves, with what ſtorms thy ſilly ſhip is toſſed, thy ſhip, wherein thy little flock is in peril to be drowned. And what is now left, but that it utterly ſink, and we all periſh? For this tempeſt and ſtorm we may thank our own wickedneſs and ſinful living. We diſcern it well, and confeſs it; we diſcern thy righteouſneſs, and we bewail our unrighteouſneſs: but we appeal to thy mercy, which ſurmounteth all thy works. We have now ſuffered much puniſhment, being ſcourged with ſo many wars, conſumed with ſuch loſſes of goods, ſhaken with ſo many floods, and yet appears there no where any haven or port unto us; being thus tired and forlorn among ſo ſtrange evils, but ſtill

every

every day more grievous punishments, and more seem to hang over our heads. We complain not of thy sharpness, most tender Saviour, but we discern here also thy mercy, forasmuch as much grievouser plagues we have deserved. But, O most merciful Jesus, we beseech thee, that thou wilt not consider nor weigh what is due for our deservings, but rather what becometh thy mercy, without which, neither the angels in heaven can stand sure before thee, much less we silly vessels of clay. Have mercy on us, O Redeemer, which art easy to be intreated: Not that we be worthy of thy mercy, but give thou this glory unto thine own name. Suffer not those, which either have not known thee, or do envy thy glory, continually to triumph over us, and say, Where is their God, where is their Redeemer, where is their Saviour, where is their bridegroom, that they thus boast on? These opprobrious words redound unto thee, O Lord, while by our evils men weigh and esteem thy goodness: They think we be forsaken, whom they see not amended. Once when thou slepteſt in the ship, and a tempest suddenly arising, threatened death to all in the ship, thou awokeſt at the outcry of a few disciples, and straitway at thine almighty word the waters couched, the winds fell, the storm was suddenly turned into a great calm, the dumb waters knew their Maker's voice. Now, in this far greater tempest, wherein not a few men's bodies be in danger, but innumerable souls, we beseech thee at the cry of thy holy church, which is in danger of drowning, that thou wilt awake. So many thousands of men do cry, *Lord, save us, we perish.* The tempest is past man's power, it is thy word that must do the deed: Lord Jesu, only say thou with a word of thy mouth, *Cease, O Tempest*, and forthwith shall the desired calm appear. Thou wouldeſt have spared so many thousands of most wicked men, if in the city of *Sodom* had been found but ten good men. Now here be so many thousands of men, which love the glory of thy name, which sigh for the beauty of thy house, and wilt thou not at these men's prayers let go thine anger, and remember thine accustomed and old mercies? Shalt thou not with thy heavenly policy turn our folly into thy glory? Shalt thou not turn the wicked men's evils into thy church's good? For thy mercy is wont then most of all to succour, when the thing is with us past remedy, and neither

the might nor wisdom of men can help it. Thou alone bringest things that be never so out of order, into order again, which art the only author and maintainer of peace. Thou framedst that old confusion, wherein, without order, without fashion, confusedly lay the discordant seeds of things, and with a wonderful order, the things of that nature, which fought together, thou didst ally and knit in a perpetual band. But how much greater confusion is this, where is no charity, no fidelity, no bonds of love, no reverence neither of laws, nor yet of rulers, no agreement of opinions, but, as it were in a misordered choir, every man singeth a contrary note? Among the heavenly planets is no dissention, the elements keep their place, every one do the office whereunto they be appointed. And wilt thou suffer thy spouse, for whose sake all things were made, thus by continual discords to perish? Shalt thou suffer the wicked spirits, which be authors and workers of discord, to bear such a swing in thy kingdom unchecked? Shalt thou suffer the strong captain of mischief, whom thou once overthrewest, again to invade thy tents, and to spoil thy soldiers? When thou wert here, a man conversant among men, at thy voice fled the devils. Send forth, we beseech thee, O Lord, thy Spirit, which may drive away, out of the breast of all them that profess thy name, the wicked spirits, masters of riot, of covetousness, of vain-glory, of carnal lust, of mischief and discord. *Create in us, O our God and King, a clean heart, and renew thy Holy Spirit in our breasts; pluck not from us thy Holy Ghost, render unto us the joy of thy saving health, and with thy principal spirit strengthen thy spouse and the herdsmen thereof.* By this spirit thou reconcilest the earthly to the heavenly; by this thou didst frame and reduce so many tongues, so many nations, so many sundry sorts of men into one body of a church, which body, by the same spirit, is knit to thee their head. This spirit, if thou wilt vouchsafe to renew in all men's hearts, then shall all these foreign miseries cease; or, if they cease not, they shall turn to the profit and avail of them which love thee. Stay this confusion, set in order this horrible chaos. O Lord Jesus, let thy spirit stretch out itself upon these waters of evil wavering opinions. And because thy spirit, which according to thy prophet's saying, *containeth all things*, hath also the science of speaking,

make

make that like as unto all them, which be of thy houſe, in one light, one baptiſm, one God, one hope, one ſpirit, ſo that they may alſo have one voice, one note, one ſong, profeſſing one catholic truth. When thou didſt mount up to heaven triumphantly, thou threweſt out from above thy precious things, thou gaveſt gifts among men, thou dealeſt ſundry rewards of thy Spirit. Renew again from above thy own bountifulneſs, give that thing to thy church, now fainting and growing downward, that thou gaveſt unto her ſhooting up at her firſt beginning. Give unto princes and rulers the grace ſo to ſtand in awe of thee, that they may ſo guide the common-weal, as they ſhould ſhortly render account unto thee, that art the King of Kings; give wiſdom to be always aſſiſtant unto them, that whatſoever is beſt to be done, they may eſpy it in their minds, and purſue the ſame in their doings. Give to the biſhops the gift of prophecy, that they may declare and interpret holy ſcripture, not of their own brain, but of thine inſpiring: Give them the threefold charity which thou once demanded of *Peter*, what time thou didſt betake unto him the charge of thy ſheep. Give to the prieſts the love of ſoberneſs and of chaſtity. Give to thy people a good-will to follow thy commandments, and a readineſs to obey ſuch perſons as thou haſt appointed over them. So ſhall it come to paſs, if through thy gift thy princes ſhall command that thou requireſt, if thy paſtors and herdſmen ſhall teach the ſame, and thy people obey them both, that the old dignity and tranquillity of the Church ſhall return again with a goodly order unto the glory of thy name. Thou ſparedſt the *Ninevites* appointed to be deſtroyed, as ſoon as they converted to repentance, and wilt thou deſpiſe thy houſe fallen down at thy feet, which, inſtead of ſackcloth, hath ſighs, and inſtead of aſhes, tears? Thou promiſeſt forgiveneſs to ſuch as turn unto thee, but this very thing is thy gift, a man to turn with his whole heart unto thee, to the intent all our goodneſs ſhould redound unto thy glory. Thou art the Maker, repair the work that thou haſt faſhioned. Thou art the Redeemer, ſave that thou haſt bought. Thou art the Saviour, ſuffer them not to periſh which do hang on thee. Thou art the Lord and Owner, challenge thy poſſeſſion. Thou art the Head, help thy members. Thou art the King, give us reverence of thy laws. Thou art the Prince of peace,

breathe

breathe upon us brotherly love. Thou art the God, have pity on thy humble beſeechers; be thou, according to St. *Paul*'s ſaying, *All things to all men*, to the intent the whole choir of thy church, with agreeing minds and conſonant voices, for mercy obtained at thy hands, may give thanks unto the Father, Son, and Holy Ghoſt; which after the moſt perfect example of concord, be diſtinguiſhed in a property of perſons, and one in nature: To whom be praiſe and glory eternally. *Amen.*

A Prayer for the KING's Majeſty, out of the *Liber Regalis.*

'GOD, the unſpeakable author of the world, creator 'of men, governor of empires, and eſtabliſher of all 'kingdoms, who out of the loins of our father *Abra-* 'ham, didſt chuſe a king that became the Saviour of all 'kings and nations of the earth: Bleſs, we beſeech thee, 'thy faithful ſervant, and our dread ſovereign Lord, 'king *GEORGE*, with the richeſt bleſſings of thy grace. 'Eſtabliſh him in the throne of his kingdom by thy 'mighty aid and protection; viſit him as thou didſt '*Moſes* in the buſh, *Joſhua* in the battle, *Gideon* in the 'field, and *Samuel* in the temple. Let the dew of thine 'abundant mercies fall upon his head, and give him the 'bleſſing of *David* and *Samuel*. Be unto him a helmet 'of ſalvation againſt the face of his enemies, and a 'ſtrong tower of defence in the time of adverſity. Let 'his reign be proſperous, and his days many. Let 'peace, and love, and holineſs, let juſtice, and truth, and 'all Chriſtian virtues, flouriſh in his time. Let his 'people ſerve him with honour and obedience. And let 'him ſo duly ſerve thee here on earth, that he may here- 'after everlaſtingly reign with thee in heaven, through 'Jeſus Chriſt our Lord. *Amen.*'

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